ADULT LEADER

A Journal of Christian Education and Church Work; with Study and Teaching Material for the Uniform (International) Lessons

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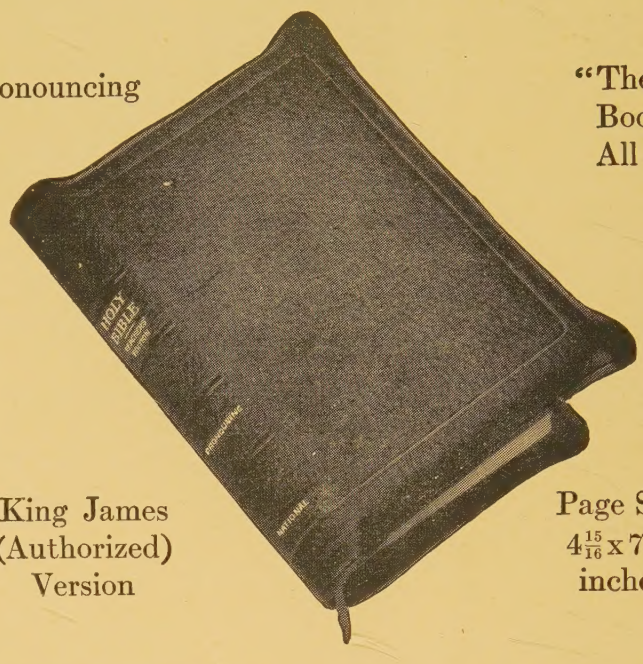

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[s] Num. 14. 30.
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ADULT LEADER

X MARCH, 1933 Number Three

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CONTENTS

TRIALS:	PAGE
wing Christians and Adult Christian Education	65
Christian Principle in the Fight Against Alcohol	65
as' Respect for Personality	66
ver Behind the Pump	66
liam L. Broomell	66
WING YOUR TEACHING. *Frank M. McKibben*	67
ADULT IN CHRISTIAN EDUCATION. *Wesley G. Huber, B. D., . R. E.*	69
GS I HAVEN'T LIKED IN CHURCH SCHOOLS I HAVE VISITED. *. Harvey Morse*	71
'S CHALLENGE TO THE CHURCH SCHOOL. *Russell L. Van Cleve*	72
CH, HOME, PARENTS. Conducted by *Mary M. Chalmers*	75
CT FOR LAW. *Grant M. Hudson*	76
DEFINITIONS OF "A CHRISTIAN"	76
-DAY AND VACATION CHURCH SCHOOL DIVISION. Conducted by *Mrs. Elizabeth M. Finn*	77
QUESTION-BOX. Conducted by *Mary M. Chalmers*	78
E AFTER YOU. *Jennie E. Stewart*	79
ING THE PUPIL FIND GOD	80
ET OF THE RIVERTON, WYOMING, BAPTIST CHURCH SCHOOL	80
ES	81
NT BOOKS	82
OR, OLD AND NEW	83
ORM LESSONS AND TEACHERS' HELPS	84
CH SCHOOL WORSHIP SERVICE	96

wing Christians and Adult Christian Education

s a cover-page sentiment on the February LEADER quoted the International Council's statement of the s of religious (Christian) education. Our attention been directed to the fact that this pronouncement rds, in each of its several clauses, "growing per- ." We did not consider this inapplicable to adults h whose religious education this journal is particu- concerned) for if the adult is not a growing per- he is manifestly ineducable, religiously or otherwise. eter is addressing grown-ups in his injunction, ow in the grace and knowledge of our Lord and our Jesus Christ" (2 Peter 3:18) and Paul when writes to the Ephesians the wish: "may grow up in hings into him, who is the head, even Christ" (Eph. 5). The companions of Jesus and his public knew as the Teacher (John 1:38; 3:2). More than times in the Gospels he is spoken of as teaching viduals or groups. If his "preaching" would also come under this head, as is very likely, the number of such references would be doubled. The training (that is, instruction) of the Twelve is regarded as one of the most important activities of his earthly life. "Disciple of Christ" (that is, learner, pupil) is an accepted designation of the Christian. It should be evident, then, that we may not bear that honorable name unless we are willing to sit all our life long at the feet of the Teaching Christ.

It is indeed a regrettable state of affairs that there are so many men and women in our churches who decline to be growing Christians in that they are neglectful of the various opportunities that the church provides for Christian growth, that is, Christian education; who imagine that they "learned it all," years ago, in the Sunday school of their childhood. During these "depression" months much has been said of the desirability of secular adult education; that through training the economic condition of the untrained might be improved. We have in mind the large number of men and women on our church rolls who are unemployed, or inefficient, so far as the service of Christ is concerned, because, through their own fault or the church's, they lack training, adequate religious education; and the still larger number who are not living at all near to their Saviour because they have not remained long enough in that Saviour's schoolroom. It suggests, does it not, that our efforts for adult Christian education are imperatively called for?

The Christian Principle in the Fight Against Alcohol

During the constant and violent discussion of the Eighteenth Amendment in particular and the use of alcoholic beverages in general that has been going on during the past several years the real principle involved has too often been lost sight of. That principle is brother-love, kindness, the humanitarian point of view; one of the big things of Jesus' teaching; and the thing that he insisted all his disciples shall practise. This principle cuts away "personal liberty." Christ makes men free, but not free to do as they please. The pleasure, well-being, advantage of his fellows is constantly voiding the Christian's liberty. Antichristianity regards this an irksome confinement, within the walls of stiff morality and impossible ideals of conduct set forth by Jesus. To us it is "the glorious liberty of the children of God" (Rom. 8:2). It is idle for persons who hold these diametrically opposed points of view to argue about temperance, or any other practise or habit. You cannot expect the man who is not in sympathy with Christ's teachings of the supremacy of love and the joy of self-denial to look at things as the man who has surrendered himself to the rule of these teachings does. Someone says to me, "I shall stand firmly for my right to drink when and where and as much as I please." Well, he may; but in that case he will not stand with Jesus, who splendidly, heroically

pleased not himself (Rom. 15:3) and was always standing up, not for his own rights, but those of others —especially the lost, the weak, the down-trodden, the unfortunate. And the church of Christ that is loyal to Christ must opprobriate and fight alcohol because it works harm, even great harm, to the unfortunate, the down-trodden, the weak and the lost.

The prohibition amendment failed, and lost out in the election of 1932, because the Jesus principle of unself-ishness, of self-denial, was not strong enough in the American people (shall we say, in the Christian people of America?) to see it through; because the old pagan and new Nietzschian "right of the strong and privileged" to have their pleasure regardless of others is dominant in the America of today.

Jesus' Respect for Personality

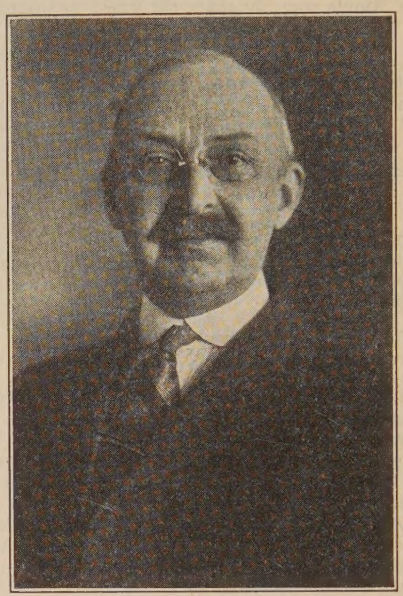
It is manifestly one of his outstanding characteristics. In it are involved not only his essential teachings but his mission and his cross. Men, women, and children were of such inestimable importance and preciousness in Jesus' estimation that for them he gave himself utterly—emptied out his very life, as Paul says. And not for bulked humanity, but for individuals. His tenderest and most beautiful parables were spoken to stress the value of a single particular lost man or woman or child. Nor did Jesus detach the soul from its physical housing and make that the all of the life. He valued and respected the entire personality. Your body is of more worth to God than the little bird's body, he said; and more wonderful to Him than the flowers of the field. So, too, it pained Jesus to come in contact with deranged minds. He cured such.

Here again is the Christian's argument, warrant and standard as he fights rum. He has seen it, this curse of alcohol, devastating personality through all the ages; spoiling and degrading body, mind and soul as no other evil thing or habit has; robbing men of their manhood, women of their womanhood, and children of their inalienable privileges and joys. Accordingly, as a matter of ordinary duty they, the followers of Jesus, try to protect personality against this awful harm.

Paul's reminder, "None of us liveth to himself," is being impressed upon us moderns in impressive ways, but is too lamentably often left out of sight in the approach to prohibition and temperance. It is bad enough to violate one's own personality ("temple of God") by defiling and injuring it with strong drink, but thus to harm others must be coming dangerously near to the sin against the Holy Ghost. If we were Robinson Crusoes, living off alone on a desert island somewhere, we might be tolerably decent thinking only of self and tolerably religious by looking heavenward; but here we are surrounded on every hand by "personalities" whose "keepers" we manifestly are!

William L. Broomell

Sometime ago reference was made in these colum to the celebration of the completion by Harry Windis of fifty years of service with the Publication Socie On a recent Friday morning the Society personn from headquarters and printing-house, gathered in t Boardroom to commemorate a like service by Willia L. Broomell, the head of the Periodical Shipping D partment. Appropriate words were spoken by Jose E. Sagebeer, Esq., of the Board of Managers, a Business Manager Harvey E. Cressman, representi



William L. Broomell

the Headquarters Council. The latter presented M Broomell with a token in gold of the Society's appr ciation of this long and efficient service. There f lowed a "receiving line," with cordial handclasps a felicitations.

The thousands of Sunday schools all over the wo that use our periodicals will be interested in this it and in Mr. Broomell's picture, because he is the m with whom they come into most direct contact. A his is indeed a splendid Christian ministry, to ha out—one might say—week after week and year af year printed material to be used for the high purp of teaching boys and girls and men and women t gospel and way of Jesus.

We suggested to Mr. Broomell that he furnish with an approximate estimate of the number of print pages of Christian literature that he has shipped to c schools during this half-century. We imagine that t very thought staggered him, or else he has imagi that the figures would stagger our readers; for it wo be necessary to go way up into the trillions, possi higher. Of course, Mr. Broomell was a very you fellow when he came with us, and still looks a you fellow—good for still many years of periodical shippi

Improving Your Teaching

III. WHAT ARE YOU AIMING TO ACCOMPLISH?

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By Frank M. McKibben[1]

attempting to reach a certain destination the wise r does not just go off in the general direction of lace sought. Rather, he plans his route upon the of accurate information as to the shortest and roads to follow. The skilful marksman does not in the general direction of the target; rather he s the bead of the gun upon the object he desires . The successful teacher of religion is not willing " to teach a lesson " or to aim in general at char- development. He finds it necessary to define the fic objectives he desires to accomplish and to t his activities toward their achievement. Few s are more important in effective teaching than ully defined aims.

ctor Jowett, famous Protestant preacher, once d that the most difficult part of sermon-making that of reducing to a single sentence or two the ose he desired to realize through his sermon. n that had been accomplished the found the rest e task comparatively easy. Let no teacher be dis- aged because he finds it difficult to formulate defi- ims in teaching. It is much easier just to " teach son " than to aim at some specific form of religious opment; to let the matter remain hazy and in- ite than to be specific. As each of us reflects upon own teaching or observes widely he becomes e that much of the teaching in our church schools iously lacking in clear-cut objectives.

How Definite Aims Help

But," exclaims a practical church school teacher, t how does an aim help in teaching?" Several rtant purposes are served through clearly defined They serve in *planning* the class program or activity. Once the leader has set up objectives, eaching plan or the program of worship or the e project begins to take definite form. Certain rials and activities are ruled in or out of the pro- e because of their relationship to the desired end. ite aims help to *determine the procedure* to be em- d. If, for instance, the aim of a particular class on includes the development of definite convictions ding a vital social issue the procedure would un- tedly call for the discovery of facts and a generous nt of group discussion.

finite objectives also serve to *guide in the actual ss of teaching.* They are to the teacher or leader the compass is to the traveler. The alert teacher will seek constantly to know if the progress of the group activity is in the direction of the aims that have been set up. This is particularly true of the freer types of procedure, such as group discussion, spontaneous worship, and creative activity. And again, clean-cut aims *serve as a means of estimating the effectiveness* of teaching. The teacher may inquire at the close of a session as to the extent to which the aims previously set up have been accomplished. The more definite the aims, the more effectively the teacher may determine the outcomes of his work. Without such aims he cannot measure the success of his work.

General Aims

There is, at least, a twofold division of aims that should be considered; general aims and specific aims. The total enterprise of Christian education must be given direction. Those engaged in teaching religion must have definite conception of the end toward which all their activity is to be directed. Such direction is given in the general objectives. A traveler decides to drive from New York to Los Angeles. Los Angeles, then, is the general objective. Any consideration of specific routes must bear in mind the general direction in which he must move. Teachers and leaders in the church school will do well to consider thoughtfully the best statements of general objectives and endeavor to relate them to their teaching.

Such a statement of the general aim of Christian education as the following may prove satisfactory to many teachers: the development of Christian character that expresses itself effectively in all of life's relationships. This is a general objective toward which all teaching is to be directed. The most representative statement of general objectives at present is that adopted by the Protestant denominations through the International Council of Religious Education. Every teacher should understand them and seek to make everything he does contribute to their realization. Concerning his own leadership he might continuously raise them in the following question form:

1. Does it lead the pupil into a personal relationship with God?

2. Does it give the pupil an understanding and appreciation of the life and teachings of Jesus, lead him to accept Christ as Saviour, Friend, Companion, and Lord, and lead him into loyalty to Christ and his cause?

3. Does it lead to a progressive and continuous development of Christlike character?

[1] fessor of Religious Education, Northwestern University.

4. Does it lead into enthusiastic and intelligent participation in the building of a Christian community and world?

5. Does it develop the ability and desire to participate in the life and work of the church?

6. Does it give a Christian interpretation of life and of the universe?

7. Does it give a knowledge, understanding, and love of the Bible, and an intelligent appreciation of other records of Christian experience? [2]

Each teacher should be able from time to time to point to definite contributions his leadership and the total program of religious education are making to the realization of these objectives in the lives of pupils.

Specific Aims

Particular objectives, however, must be set up to guide the leader in his various teaching procedures. We have seen that Harold's religious development occurs through his mastery of useful information, the development of attitudes, appreciations, and loyalties, and through the formation of habits. Definite objectives are set up to indicate just what information Harold should master through a given teaching situation, just what attitudes, loyalties and appreciations he should develop, and what particular skills and habits he should acquire. Without such definite aims the leader may fail completely to make any significant contribution to his religious development.

Doctor Gulick, founder of Camp Fire Girls, once visited a boys' camp. He discovered there a boy who desired to enter an underwater swimming contest. Doctor Gulick sought to instruct him, informing him that with practise he could remain under the water one full minute and that during that time he could take twenty-six full-measured strokes. The lad practiced, and just before the race Doctor Gulick said to him, "Now remember, my boy, you can stay under; don't come up. And don't try to make all of those strokes at once. Take one full stroke and then another until you have taken the twenty-six." Harold's church school teacher desires to see the religious growth of Harold furthered and completed. Yet he may try to force it and fail to realize that Harold's religious development is achieved step by step.

A fine motherly church school teacher of a group of high school young people carried about with her constantly the burden of the complete salvation of these young people. She was unwilling or unable to plan her work in terms of specific objectives to be accomplished week by week. She expected their characters to be formed overnight. How much more satisfactory and effective her work would have been had she been able to strive for the development of a certain attitude on a given Sunday, or the awakening of certain app ciations, or the strengthening of some good moti in the lives of these young people! It is thus t Christian character is developed.

Every contact, therefore, that the leader has w his group, a worship experience, a teaching period service project, a hike, a program of games and stu whatever its nature, should be guided by some defi objective he has in mind. These specific objectives m be many; they may be few. Some will be more portant, some less significant. For instance, in a gr discussion period the problem may be the discovery the meaning of success in life. The major objective the leader might be that of leading his group to f the true measure of success, what really constitu success. A secondary objective might be that of help them to a greater appreciation of the fine insight i life which Jesus possessed, as they discover in his and teachings the means of evaluating success. A other minor objective might be that of stimulatin larger degree of participation on the part of cert members of the group in the class discussion.

Or again, in a given worship experience, the ma objective might be that of seeking to develop in worshiping group a keener sense of God's presence and expression through nature. A less important jective might be that of developing the group in a m wholesome attitude toward the experience of wors itself, the cultivation of reverence, or a fuller degree response from the group. Certain recreational p grams may be planned with the specific objective providing training for certain of the group in lead ship skills. The wise teacher will, of course, have merous specific objectives in mind in carrying throu any of these activities.

Some of the newer theories of teaching emphas the fact that the teacher or leader should be al enough to meet the particular needs or interests of group on any occasion. That is, if a class session worship service has been planned about a particu problem or theme and the interest of the group at particular moment suggests another problem or the the leader should be adaptable enough to choose other aim and modify the teaching procedure acco ingly. There is much to commend this theory, but requires skilful teaching. It should be used only teachers who can quickly adapt themselves, and ma teachers can't.

Studying Your Use of Aims

Some such simple scheme as the following may you in studying the effectiveness with which you using objectives in your teaching. After trying t plan, modify it to suit your needs. In connection w each leadership situation ask yourself the following similar questions:

[2] For these seven points consult Standard A for the Sunday Church School, International Council of Religious Education.

In planning your teaching—

What is my most important aim for this ac-
?

What other specific objectives should I seek to
plish?

Is the procedure I propose the best for the ac-
ishment of these aims?

How do these aims contribute to the realizations
general objective?

In judging your teaching procedure—

Are the activities I am engaging in actually
g to the accomplishment of the aims I have
?

(2) Do I direct my teachings always toward their realization or am I easily diverted from my main purpose?

(3) In view of the results being achieved should I modify my objectives?

3. In estimating your results—

(1) To what extent have my objectives been realized?

(2) What definite results from my leadership can I discover?

(3) What aims have I failed to achieve? What might I have done differently to get desired results?

(4) How may I improve my ability to formulate and carry through aims in teaching and leading?

The Adult in Christian Education

By Wesley G. Huber, B. D., M. R. E., Worcester, Mass.

CHAPTER XII

(Concluded)

CHRIST-CENTERED IDEAL MADE REAL

ristian Education in Worship

many of the liturgical churches the rector teaches
oung people the meaning of the chancel; of the
l colored drapings for different times of the year;
f the Holy Communion, or Eucharist. The Epis-
ans know how to worship—or at least to go
gh the form of worship. The Baptist or Congre-
alist, however, takes delight in being nonchalant
rship. He has the right to be openly bored by it
show this to his pastor-preacher—if he wants to.
in classes for young converts our pastors and
rs should explain the meaning of the Lord's
r; the significance of the baptismal service; the
for the "Doxology," the "Gloria Patri," and
Holy, Holy, Holy." If the creed is recited and
rd's Prayer repeated the reason should be given.
rder of service could be explained to the mem-
f the junior congregation on Sunday. The older
would get some much-needed instruction as well.

istian Public Worship, by Thomas L. Harris;
y in Worship, by Willard L. Sperry; and *The for Experience in Worship,* by Edwin H. Byington are a few of the modern books which reveal a ed interest in this matter of the worship of God. ussions on ways of worship are the order of the everywhere from the British Parliament, stirred ayer-book debated, to the New England county h, divided over the choice of a hymn-book," Doctor Byington. He continues:

> this is due, not to a spirit of restlessness or a craving velties, but to a very deep and wide-spread feeling that our worship could be and should be more genuinely expressive and more uplifting. That so many ministers, and even more, laymen, are eager to make their leadership of public worship more inspiring is one of the encouraging signs of the time."

Better than any lectures or sermons on Christian worship would be:

(1) A printed program of quiet, dignified worship.

(2) The elimination of all unnecessary announcements from the pulpit.

(3) Minister, choir, soloists, organist, and ushers all worshipers and real spiritual leaders of others in worship.

(4) An atmosphere of reverence on the part of all who enter the church. Nothing better than the bowing of the head in quiet prayer. This act, so familiar in most liturgical church-goers, would add greatly to the spirit of reverence.

(5) A word of prayer on the part of minister, organist, director of music, would help greatly to get the leaders in a devotional atmosphere. A pre-prayer service for men in the morning and for women at night would also be an aid to Christian worship.

(6) And finally let us not forget, it is *Christian* worship. We pray in Jesus' name; we sing to his honor; we give to his glory; we preach for his commendation. Anything which takes away from its Christian characteristics should be thrown out of the service. Anything which will enhance the spirit of devotion to Christ should be retained. Our attitude should be that of the familiar hymn:

> When morning gilds the skies,
> My heart, awaking, cries
> May Jesus Christ be praised!
> Alike at work and prayer,
> To Jesus I repair;
> May Jesus Christ be praised!

8. *Christian Education in the Bible*

A bird's-eye view of the Bible has given way to the "air-plane view"! How about a presentation from the view-point of Christ? Things which we consider of importance, such as remembering the names of the kings of Israel and Judah, sink to insignificance in a Christocentric view. Can you see the Bible as a whole message?

"These are they which testify of me," said Jesus of his Bible, our Old Testament. How do they testify of him? It is interesting to find what Old Testament verses were quoted by Jesus. How many of these were uttered by prophets looking forward to the Coming One? The disciples freely cited the Old Testament.

Some people are constantly being disturbed by what they read in the Old Testament. Revelation is progressive. The light is ever the same, but the glasses may be a trifle opaque. The divine love is constant, but the instruments through which that love is revealed are not as efficient as they might be. The Person is absolute, but persons are shifting mortals. Values do not change, but our interpretation of them does. The revelation is perfect. What men thought of it is found in the New Testament: "And we beheld his glory, glory as of the only begotten, full of grace and truth." We in and through the New Testament still see the glory of God as revealed in the face of Jesus Christ.

The Bible, then, is *the* book. It is the book of Jesus Christ. The Old Testament is valueless unless it looks forward to the full revealing of the Son of God. The New Testament is worthless unless we find in it the story of the life, death, and resurrection of our Saviour.

"The Bible is a book of life, a real book, a people's book. It is a blessed means of grace when used in devotional hours—it has also holy lessons and beauties of thought and sentiment for hours of leisure and recreation. It appeals to the æsthetic and intellectual as well as moral and spiritual faculties, the whole man in his whole life" (Charles Augustus Briggs, in *Biblical Study*).

9. *Christian Education in Evangelism*

Blessed is that church that can have a well-attended "School of Evangelism." This has been done in places with telling effect upon the entire membership. Evangelism is a basic necessity. And yet so many teachers and preachers fail utterly to recognize its tremendous importance. "The Son of man is come to seek and to save that which was lost." "As my Father hath sent me, even so send I you." Here is a very direct and challenging command to every Christian. It almost seems, however, as though no command would be necessary, it is so obvious that "unless we evangelize we evaporize."

"The normal condition of every church and every pre is evangelistic. The bane of many a church, strong in bers, intelligence, wealth, indeed in every element of str save one, is that it has lost the seeking rôle. Congrega meet, preachers preach, the forms of worship are decor observed, but all without any purpose to reach the lost. brings deadness, and in this atmosphere of death, worldl increases, sound doctrine decays, congregations disinte and in time the desolation of Zion is complete. Doctor well said, 'The church that ceases to be evangelistic ceases to be evangelical!'"

These are the words of that mighty preacher, George W. Truett. They ought to be reechoed in hearts of all Christians everywhere.

A constant evangelistic note from the pulpit wil much to create the spirit of winning others for Ch This does not necessarily mean that the so-called "e gelistic appeal" must be given every Sunday. I conceivable that such an appeal without success w harden the hearts of sinners and discourage the wor of the church. The pastor must work with the e gelistic committee of the church and school. Defi decision days should be planned and prayed for w in advance.

A School of Evangelism and the companion p phlet, *Shepherd of Souls,* by A. B. Strickland, are p tical, nonsectarian studies in evangelistic methods use in personal workers' classes, and the preparatio the church for its evangelistic campaign. In the in duction to the first pamphlet the author writes:

"Pentecost was preceded by a school of evangelism which Jesus Christ was the teacher and exemplar. He out, two by two, the members of this school to give def expression to the deepening convictions of their disciple In these more modern times we can do no better than to low in the footsteps of the Great Evangelist. In doing so will give more definite preparation of our church forces. will bring the gospel message to the unconverted where are when they fail to come where it is preached. We combine the practise with the theory of evangelism."

There are other subjects which might well be c sidered by the modern church school. An opportu should be given for courses that will best develop individual and the entire group. Again let us st that we as Christians should be interested in Chris education, and that Christ must be in the very ce of our thought and action. The conclusion of the w matter might be put into this quotation from the c ter on "The Problem of Religious Education," Prof. Charles A. Ellwood:

"No one can help much in straightening out the tangle this world's affairs until he has straightened out the tangl his own life. Beyond this individualistic evangelism, h ever, lies the final and crowning work of the church i social evangelism—that is, in its appeal to its members to c their religious principles into the practical life and affair the world and to make, in biblical phraseology, 'the kingdo this world into the kingdom of our Lord and of his Chris

hings I Haven't Liked in Church Schools I Have Visited

By F. Harvey Morse

Author of *The Men's Class in Action*, and *The Women's Class in Action*

(The Fourth of a Series of Articles)

hile in the South, I visited, on invitation of a mem- large theater Bible class (men) in Nashville. It n enthusiastic group of men, completely filling the orium. It was taught by a leading minister of the who brought a worth-while message. But I didn't he announcement made at the close: "We make ule to get through promptly at ten-forty, so that nen can attend the preaching service of your own hes." I've heard the same announcement made, ect, before other large Bible classes. I've read it e literature of still others. I don't like it because l very strongly that the men who were members urches other than the one sponsoring this class *d have been at work in the schools of their own hes.* There is a place for the interdenominational class, if it reaches a goodly number who would wise not be reached by the churches; but no such is justified if it takes from the home church those should be active there in religious education.

another large Southern men's class the teacher gret to say he is a Baptist preacher), in developing sson, launched into a tirade against the Negroes, g with that trite statement so dear to the heart n who would stir up prejudicial feelings, "This white man's country!" I recognize fully the dif- ce in attitude toward colored people in the North n the South. I think I understand the psycho- l background from which these differing attitudes g. Yet I also believe that a minister of Christ is ustified in perpetuating prejudices. He should be aiding his people to soften prejudices, in most already sufficiently strong. I believe it because firm belief in the teachings of our Saviour.

next negative reaction comes from the men's of a small Maryland church. The teacher marked ass roll and took up the offering. He made the ncements and presided for the transaction of ess. He taught the lesson. Absolutely no respon- y for anything was placed upon the members— hat's bad for any class.

e teacher of the men's class in a larger New York Baptist church went this Maryland preacher one . He, too, presided at the business session, and ly suggested the action for the class to take: "I . . .," he would remark; "will someone so move?" e might follow a divided vote with, "I think we d make it unanimous." Luckily there were a few ers in this group courageous enough to voice their pposing convictions, which to at least one visitor, were well taken. An adult Bible class should be a democracy in fact as well as in name.

Another instance of a class that depended too much on its teacher is that of a large women's class in a St. Louis Methodist church. For twenty-eight years one of the deaconesses had taught this class. Through her personality she drew women into its membership. She made most of the plans, and did most of the work. Then the class lost her—and found itself very much in the position of the proverbial ship without a rudder. The women just didn't seem to know how to keep the class going. In spite of the commendable work that teacher had done, she had failed, as I see it, in one of her most important duties—to develop a sense of responsibility in the members—to give them the privilege of personal service.

In a Toronto class (and in a number of others) I didn't like the fact that the teacher did all the talking. Too many teachers—adult teachers particularly—apparently conceive education as a "pouring in" process. As a matter of fact, it is more largely one of "drawing out." If the subject lends itself to it, I like well-handled, definitely directed discussions. But even though the material is largely of such nature as to call for a lecture, I feel it only fair to the group to give opportunity for questions on points that are not clear —or even to disagree with conclusions.

The pastor-teacher of a large mixed class—again in New York City—recognizes the rights of the members in this respect through a question-box. They drop in their questions and the teacher answers them the following week. I'm not sure that this is the happiest expedient. Interest cools in a week, and many who might bring up a point for immediate discussion are likely to be lax about putting it in writing into the box.

In this same general category is a St. Louis women's class. Not only does the teacher do most of the talking—but she talks round and round the most trivial points. No, it isn't a large class. Some former members have given as their reasons for not attending this tendency of the teacher to wear them down.

But it is also possible to go to extremes in the opposite direction—as was done in a class of college students I once visited. One young woman—obviously a youthful iconoclast—was permitted to monopolize virtually the entire hour expressing her views of the place of the church in modern life. The leader failed to make adequate effort to counteract some of the superficial ideas she expressed. Indeed, he didn't bring the discussion

to any constructive conclusion—left it hanging in the air, as it were.

Two New York City men's classes read the morning Scripture lesson responsively. There were enough men in the classes to make it effective—and the Bible material happened to be suited to responsive reading. Much of the Bible, however, was not written for antiphonal use. I don't like responsive reading unless the passage is responsive in spirit. Better have one member read unsuitable selections, or the entire class read in unison.

Ineffective Bible reading is to be preferred, however, to no use of the Bible. That's what I didn't like about the men's class of a New York Congregational church school. The class session might just as well have been a psychological symposium. If the adult class gives up the Bible, wherein is it different from just another forum, or an Ethical Culture society?

I didn't like the provincialism of the men's class of a certain South Dakota Baptist church. The teacher criticized the ADULT LEADER because it contains write-ups of classes from other parts of the country. "What do we care what a class up in Fargo is doing?" he asked. I feel sorry for a group so satisfied with its own accomplishments that nothing can be learned from the experience of other similar groups.

Most of us like to be noticed, spoken to, when visi Bible classes that are supposed to be teaching Chris fellowship. That's why I was not particularly pressed with two classes in New York. Not a ma either class seemed to be interested enough to k who I was, whether I liked the class, or whether t was a possibility of my joining permanently. I att religious services for communion with God, and attend a church whether anyone spoke to me or Nevertheless, many people are not so thick-skinne I am. The class that hopes to grow must show it sincerely friendly.

The major limitations of adult Bible class work have personally observed it are:

1. Lack of a definite understanding of the ultim purpose of an adult Bible class.

2. Lack of definite standards by which to meas results.

3. Too much power used to keep the machine go and not enough to transform the kingdoms of this ea into the kingdom of God: low power efficiency.

4. Failure to realize fully the relationship of the c to the church school and the church.

5. Failure to employ modern, improved educatio procedures. Lack of interest in training.

Today's Challenge to the Church School

By Russell L. Van Cleve, Wilkinsburg, Pa.

What is this challenge? In trying to answer the question, I am conscious of the fact that I am just another church school superintendent, sharing with other superintendents similar problems, and therefore not in a very good position to judge or criticize or suggest. So I have tried to imagine that I was sufficiently far removed that I could command an unbiased view of the whole situation; and study it. If I do seem to judge or criticize or suggest, please remember it is from that view-point.

President Nicholas Murray Butler, of Columbia, says:

> We are living in an entirely new kind of world, and most of the grievous troubles which beset us and cause so great anxiety and distress are due to the fact that we do not recognize or understand this new kind of a world. We continue to act as if the world was still that which our fathers knew and with which we were familiar in our own younger days.

Have we as superintendents remembered the new world as it relates itself to the church school? You must be the judge. One fact is certain—that those who have met the issues in other fields of endeavor have been compelled to meet certain conditions. For example, take athletes.

I was very much interested in the following co ments by Grantland Rice concerning great athletes:

> So many players in sport are content to ride along with general average, unwilling to pay the price in time, thou and effort to reach the front. If one checks back on stars of the past, it will be found that practically all of th set extremely high barriers to clear as they moved along.

In proportion as you and I have in any way fall short of such corresponding efforts, we have co tributed to the existence of the challenge to the chur school today. Yet we are not to be saddled with f responsibility for the existence of the challenge, becau a worldly world has always been against the goo world. If the worldly world appears at any time to gaining in power and converts, that fact should sp us on to attempt greater things for God, confident our expectation of greater things from God.

What is the challenge to the church school toda As I see it, it is to bring boys and girls, men a women to a personal understanding and appreciation Jesus Christ, and to get them to follow him in a mode world; or, one might say, to do this in spite of modern world. And you can almost hear the mode world issue its defiant challenge, "Try to do it!"

first of all, we should inform ourselves through all timate channels, as to what kind of a world this is n which we must struggle, in order that we can plan act in the most intelligent manner. I like that state- nt concerning those who set high standards for nselves in sport: "Going in on the attacking, and the defensive side." Can the church school do less is to meet the challenge? It must be obvious to all this challenge comes from a world that is alive, rgetic; that works hard, does things; that does not tate to tear down to build up greater; that discards methods for new and better; make new appeals, ing the latest findings; that is full of initiative and dedly on the attacking side. If the Christian church ot doing this, it is forced to admit that it is on the nsive side. It seems to me that in meeting the kind world from which the challenge comes, we need cultivate something of the spirit of the man in dermeulen's poem, who says:

nt to carry burdens—so that useful I can be
stronger grow, to strive—since worth-while goals are gained through strife,
meet some dark days mid the bright—that better I may see greater joy and larger meaning of this earthly life.

nt no ever easy life-road, nor a life all play,
cheap rewards secured without a fight or second try;
nt to struggle rather, up that tortuous rock-strewn way
ch e'er ascends toward achievement's summit grand and high.

Ve perhaps need something of that aggressive spirit. as Theodore Roosevelt who said, "Aggressive fight- for the right is the noblest sport the world affords." us seek to be more aggressive, yet in no way un- stian; for, after all, the events of life prove that y man is fighting a hard battle.

ur challenge comes from a world that is not only dly, and efficient, but a world that is ever changing.

possible that we shape this world by what we see?
l it, make it, write its terms, catalog discovered germs,
spend all our time and strength, to increase its breadth and length?
is world the very same into which Christ Jesus came?

o, indeed. In the field of inventions alone, there been brought forth within the span of one genera- the electric light, the telephone, the automobile, the plane, and the radio. This is indeed an ever- ging world. So our challenge comes from a world it not only worldly, active, efficient, but ever- ging.

ow what are we going to do to meet this challenge? perhaps one might say, What are some of the chal- es which we must meet? As superintendents of ch schools, our problems concern the establishment maintenance of an organization which will best conditions in our respective localities. But re- gardless of where we may be, our problems are all the same in that they concern three groups—namely children, youth, and adults. The challenge is not quite the same as it is related to these groups.

In our school-days, there were no junior high schools. Fine school buildings were not common. There were no highly developed school systems; no scholastic requirements of teachers; no athletic set-ups, athletic fields, gymnasiums, swimming-pools, or paid coaches. All these things are commonplace today; not to mention Girl Scouts, Boy Scouts, Camp Fires, etc. Now what is the challenge? What kind of a church school set-up do you think will be attractive and interesting, and produce results with children in such a world? What type of church school can reasonably be expected to make an appeal? Whether we like or approve of all these things is beside the point. They are here, and they challenge us. And remember, too, that these children not only attend school in a fine building, which is clean, well ventilated, and well lighted but they are taught by teachers who are qualified for the work; who are present when the children arrive, who have something to say, and who know how to say it. If a teacher is absent, a substitute is there. I repeat, what kind of a church school can you reasonably expect will carry a real impact to these children? Is not the challenge clear? We have got to provide environment, atmosphere, surroundings, and an entire program on a plane comparable to that to which they are accustomed during much of their time. Otherwise, we are placed at a decided disadvantage.

What has been said about teachers in the day-school is, of course, the reason behind all the efforts made to have trained teachers in our church schools. What reaction do you expect from a class when the teacher is absent, and no substitute provided? Or when the teacher is habitually late? Or poorly prepared? I need only remind you that they are not accustomed to such treatment in day-school, and we cannot escape the challenge, if we count on making any real progress in attaining our goal in the church school.

When we come to the second group, youth, the challenge is all that has been said and more. Youth is more interested in and has more knowledge of the world at large. Youth has "pep," the desire to do, act, go—is at the age of thrills. Youth feels the pressure of the crowd, whose philosophy is eat, drink, and be merry—and popular, for "tomorrow is another day." And do not forget that youth is aware of the instability of the world, its make-believe, sham, dishonesty. Youth finds all too much evidence of adult uncertainty. Youth finds a world in which everything, including religious truths, is questioned. President Albert W. Beaven gives us an all too forceful illustration in his book concerning the educational work of the church where he says: "If evil comes down the street in a fine new Pierce-

Arrow car, which has everything to insure a perfect ride, and good comes down the same street in an old ramshackle wagon, pulled by a thin bony horse, do you expect any normal youth to run for the wagon?" The challenge is not difficult to see. We have got to provide a comprehensive program, one that offers adequate and interesting outlets for that desire to do; to make youth feel that they are not only useful, but necessary. And permeating the whole, there should be much evidence of a friendly interest on the part of adults, that they may know our confidence in them. At least one famous man gave as the prime factor in his growth the fact that he had a friend. Many feel that youth today like to appear much less religious than they really are. Well, it may be so, but it may be also true that youth is perplexed in this day and age. Many adults are. The significant thing to note is that the world puts itself out to share everything with youth, devotes time and money and effort to contrive ways and means to convince youth of the ways of the world. That is the challenge. Can we expect the church school to make a lasting appeal if it does less? In words of Henry van Dyke we find a very definite answer to this matter of educating youth:

> The right education for young people is not that of the cloister, in which we are divided from the world, but that of the home, the school, the university, the camp, the workshop, the athletic field, the market-place, where liberty is joined with responsibility and where we are taught to feel that we belong to the world and are trained to play a noble, manly part in it. True religion, to guide us in this education and fit us for this life, is not something novel or peculiar, especially devised for young people, but simply the plain religion of Christ.

The third group from whom the challenge comes is the adults. Here we have the parents of those already mentioned, who are intimately engaged in the affairs of this changing world. What kind of an adult program do you think will meet this challenge? What aims should predominate if a desirable goal is to be attained? There are characteristics which, it seems to me, the adult program has got to advance if the challenge is met. I will venture to state that too many adult units have only these aims: To increase in numbers, and to have a good social program. Now do not misunderstand me, these aims are all right so far as they go, but do they meet the challenge? Should not any adult find in the church school things which are not so available elsewhere? We are thinking about people who have experienced much of life, who are familiar with its ways, and in times like the present have deep thoughts and feel to an unusual degree genuine need for spiritual guidance. They turn to the church school, in many instances, with the expectation of finding there that which will satisfy. We should make our programs accordingly. And we must be very specific, for no life makes progress in uncertainty. Therefore it seems to me, if the challenge is met, the adult program must first of all radiate a sense of the reality of God. This reality must be evident in the lives of men and women. Our efforts must make better men and women, better parents, better home and family life. We must wield such influence that men and women will come to consider their actions in the light of consistency with their religion.

Again, we must contribute to a higher standard of citizenship. This is tremendously important just now. We must lead the way in promoting better race relations. Here we are living in a time when all the races of the world are tangled up in reparations, debts, scientific development, and business. We are living in a day when a Negro makes the most eloquent speech at the Republican National Convention:

> In this whole dull convention there was just one flash of oratory, just one man who started a spontaneous ovation and brought a real honest-to-goodness thrill to the tired delegates. He was R. C. Simmons, Negro delegate from Illinois. This man has a gift. He is a real orator. He has imagination. He had a magnificent voice. He made old-timers think of Bryan and '96. There was nothing else like it in the convention or anything remotely like it (newspaper report).

Our adult program must contribute to the development of world peace. Great national questions are too often pushed aside as questions for the government officials. But national opinion is only the collective opinion of individuals. What can one person do? The following questions were recently published on this very point:

1. Have I ever manifested among my friends and acquaintances a strong and genuine passion for peace?
2. Have I ever made clear, even to a single person, that I do not believe it is Christian to build great navies and armies to strike fear into the hearts of other nations?
3. Have I ever circulated a petition urging governmental leaders to work for peace?
4. Have I ever written to my congressmen to tell them of my desire for friendly international relations?
5. Have I ever urged my minister to preach in the interests of peace?
6. Have I ever told the members of my church school where I stand in reference to war?
7. Have I ever urged the inclusion of strong peace education in my church school?
8. Have I ever done anything in the interest of international peace?

In my opinion, these are some of the vital aims which must be very much in the forefront of our adult programs if the challenge to the church school is to be met. For, I submit to you, if the ideals which are so sadly needed in the world today are not being radiated from the church and church schools, what organization will be their source?

The challenge to the church schools is not only something to be recognized, but it is something which demands our best thought. It is indeed a great task. In seeking those who will assist us in our respective local-

ies, we are reminded by Roger Babson that "those ho count in any church are those who can be counted." may also be true that the best help is close at hand. ou know, "Across the distant fields the grass looks reener. Distance lends enchantment. The glamor f strange things is seen with little difficulty. The reater value of some of the things with which we are nstantly associated day after day, is easily over- oked."

As superintendents of church schools we are looked pon as those who are to lead in meeting the chal- nge. We can reach forward toward greater goals ith all confidence because ours is a God who cares. e says, "Let not your heart be troubled . . . I am with u always."

Perhaps we need to pray more often for leadership d direction. I do not mention this matter of prayer last because I think it is the last thing we should do. Someone has said that prayer was never intended to be a lazy man's ticket to a desired goal. I mean, of course, that kind of prayer through which our religion becomes more vital.

Let us rededicate ourselves to the kingdom of God on earth with all confidence in the supremacy of Jesus Christ and the time when every knee shall bow, and every tongue confess him. Let us venture forth to meet the challenge of the world which comes ringing in our ears in the hymn:

Rise up, O men of God, have done with lesser things,
Give heart and soul and mind and strength to serve the King of kings.

Rise up, O men of God, the church for you doth wait,
Her strength unequal to her task—rise up and make her great.

Church, Home, Parents

Conducted by Mary M. Chalmers

The Pastor as Councillor

The church is small, the pastor has been there only six onths. He asked a young married woman to take harge of a prayer-meeting. She called across the room the choir-leader, "You'll sing then for us, won't ou, old dear?" A mother-in-law carried the remark ome to a jealous wife, and "the fat was in the fire." oo utterly silly to be noticed, one would say. So ought the pastor, till he learned differently. Here is e situation as he discovered it: The choir-leader is robust, jolly, easy-going man, good-looking, good mpany, accustomed to the lime-light, vain and irre- onsible. His wife is serious-minded, not very strong, cking in a sense of humor. She has been increasingly spicious of her husband's every move. He is less d less careful to avoid offense. Their one child, a rl of seven, is already rated a problem child by her achers and the neighbors. The parents of both live ar-by. All the family belong to the little church. takes no prophet to say that matters are fast ap- oaching a climax that will draw the entire church to its circle of trouble. What can the pastor do? In ply to several suggestions he answered somewhat as llows:

"You are right! This is a bad case of mother-in- witis. This couple should move away, but they nnot afford it."

"Yes, I think it very likely that the wife is not nor- al physically. She had a serious illness two years o. She wears the air of a martyr; he is unsympa- etic and gets irritated."

"Certainly, he being what he is, and she being what she is, she has cause for jealousy, not for any specific act, but because of his general careless popularity."

"If I tried a series of sermons on family relationships all the town would apply them to this one family. An outside speaker would be better, but I do not know where to get one."

"These people are not readers. Books will not reach them. They would not join a study-class."

"I have had no training in personal counciling and hesitate to undertake it, but I must do something tor the sake of the church, for the sake of these two people, most of all for the sake of that child."

And this would seem to be the true function of a pastor. Dr. Charles T. Holman, in *The Cure of Souls*, says:

"The cure of souls is an ancient and honorable function of the Christian church and the Christian minister. In our day, however, its practise is both peculiarly urgent and particularly difficult. Chiefly is it difficult because few have had any training such as the physician receives for the cure of sick bodies, and many are turning to other councilors, yet 'none can perform as significant a service as can be rendered by the minister of religion, who is possessed of a scientific knowledge of human nature and at the same time has back of him the sanctions and resources of religion.'"

Following the sections in Doctor Holman's book which discuss "What Ails Sick Souls," "The Case Work Method in the Cure of Souls," "Psychiatry and the Cure of Souls," "The Function of Religion in the Cure of Souls," he has a section on Spiritual Therapeutics. He defines the purpose of the pastor in personal councilling as "the unification and socialization of personality." This husband and wife are each strug-

gling with a divided self; warring impulses are seeking control. Neither of them has a socialized self. They are self-centered without sympathy for or understanding of each others' needs. They require a unifying purpose higher than themselves, a view of Christ which will humble and inspire them.

How shall the pastor help them? He must be above reproach, of clean heart and right spirit, worthy of respect and confidence. He must be a humble and intelligent follower of him to whom all men, everywhere turned. He will be most eager to use the experience of the social worker and the mental hygienist.

This pastor felt handicapped, because the people had not sought his counsel; but a few moments alone with the husband and that gossip of the choir would cease. Personal problems would emerge. Can the pastor listen, not talk? Can he refrain from being censorious and learn to be understanding? What has he to suggest, once the real difficulty of these two lives is faced? A genuine commitment of the life to Jesus? Psychiatrists talk about "transfer," meaning the centering of confidence and affection upon themselves, which they hope later to transfer to a high and worthy purpose for the life of the patient. A pastor must remember that his anxiety must be not to fasten the eyes of the sick upon himself, but upon Christ whom he serves.

There are certain helps which the pastor has in this particular treatment, both in leading these two to understand their unhappy situation, and to motivate them to try to change it.

Four steps are mentioned by Doctor Holman. They are, as they affect this case: Resolutely centering upon worthy interests and purpose, even though there be hindering circumstances, such as interfering relatives; a habit of suspicion, contention and selfish disregard for each other's needs. A paramount interest—in this case the welfare of their child. A fascinating end, which for them should be a restored home. A suitable fellowship that will help them to catch and express the mind of Christ—in this case it would be the remaking of this man's purpose in singing; if he found in his talent an outlet for service.

This pastor, every pastor, has most baffling questions to face in his capacity as a helper of sick souls. It is not the work of a moment or day; it is not primarily the work of the pulpit or classroom. It is a personal service.

Two recent volumes will be found helpful as a general introduction to the subject: *The Cure of Souls,* by Charles T. Holman, and *The Art of Helping People Out of Trouble,* by Karl de Schweinitz. ($2.00.)

Another new book on parent education! One you will find combining in an unusual manner readableness, scientific accuracy, comprehensiveness, practical suggestions and sanity. Any father and mother who will devote a few evenings to reading this book aloud will find the science and art of parenthood taking on new and richer meanings for them. The name? *Our Children;* by Dorothy Canfield Fisher. The price is $2.00 and it can be obtained from any of the Society's bookstores.

Respect for Law

By Grant M. Hudson

There needs to be sounded a new doctrine of loyalty to and reverence for LAW. The outstanding duty o a citizen is the support of law. There can be no othe understanding of the oath of citizenship.

Law is the capstone of all organized society and o all government. Loyalty to the laws and the constitu tion of the state in which he lives, should be the citi zen's first principle of action. The right to citizenshi is based upon that premise, without which there is n citizenship.

Upon that principle, moreover, we found our com munities, build our schools, establish our churches, plan our homes, create our commerce and fabricate our in dustries. We have said that it is the capstone of ou civilization; it is equally true that it is the foundation stone on which all the superstructure is builded.

Law is order. Lack of law is anarchy. Loyalty t law is an act of self-respect. Loyalty to law bring order and peace. Disloyalty to law brings confusion and in the end chaos and revolution.

Two Definitions of "A Christian"

"A Christian is one whose great aim in life is selfish desire to save his own soul, who, in order to d that, goes regularly to church and whose supreme hop is to get to heaven when he dies." So writes a cyni as he defines a follower of the Galilean.

One is reminded of an incident in the experience o Thomas Huxley for which Henry Drummond is th authority. In one of his examinations Professo Huxley asked the question, "What is a lobster? One student replied that a lobster is a red fish tha moves backward. The examiner noted that this wa a very good answer but for three things. In the firs place, a lobster is not a fish; second, it is not red third, it does not move backward. So we might sa about the cynic's definition—it is very good except fo the fact that a Christian's greatest ambition is not selfish desire to save his own soul. He rather recog nizes that this is not an end in itself but the resultan of a properly adjusted life.

A Christian is one who has the mind of Christ i the nature and direction of his thoughts, the characte of Christ in his daily relationships, and the spirit c Christ in his attitude toward his fellow man.—*I Carney Hargroves.*

Week-Day and Vacation Church School Division

Conducted by Mrs. Elizabeth M. Finn, 1701-1703 Chestnut Street, Philadelphia, Pa.

An Arizona Vacation Church School

(The following letter shows the spirit of youth at work on a project which claims all of time, energy and enthusiasm in service.)

TEMPE, ARIZ., AUGUST 15, 1932.

DEAR MRS. FINN:

Two weeks of the most interesting work I have been ngaged in for some time has just been finished. That as the Mesa Baptist Vacation Church School.

When we returned from the assembly those young eople—who just about wrecked your class were filled ith pep, energy and an enthusiasm that the more conervative ones couldn't knock out. Many said, "It can't e done"; we haven't the money and you can't raise he money. Others insisted that not many would come. Nevertheless, the boys worked and pushed hard.

Mother finally consented to be the dean. Due to ack of space and also to the fact that this was our first ttempt, we organized our school into four departaents: Primary, junior, intermediate, high school. We ad just enough room for these groups. Nearly all the aculty were teachers—college graduates, including the ean, who had no regular class. We had eleven facIty members.

The high school group had three leadership-training asses: The Life of Christ, Baptist History, and "The ommission Plan." The latter was taught by our State . Y. P. U. president; Baptist history by Rev. A. S. Vahl.

When we had gotten thus far the boys made posters nd distributed mimeographed handbills all over town. ow arose the question, Where is the money coming om? We had set the minimum expense at thirty ollars.

The dean put her "think tank" to work to find ings that the children could do during the expresonal period which wouldn't be expensive. We had orrowed from the school where mother teaches, scisors, rulers, and paper-cutter. The girls made papereads from old magazine advertisements and shellacked em. Between each paper-bead was placed a colored ead. These beads were given to us by Kress and ompany, of Phœnix. The manager was more than illing to do it when he learned for what they were be used. While the girls made beads the boys made ooden toys; animal toys, dogs, bears, giraffes, elehants, goats, rabbits, ducks, out of waste lumber, appleoxes, and packing-cases. A carpenter's son who beme interested brought nails, saw, hammer, and a ill. They (the animals) were painted pretty reds, yellows, etc., with lacquer. For wheels we used checkers donated by people who never play checkers any more. Expense for animal toys—sixty cents for paint. Oh, yes, I forgot, the boys also made three boats, one quite a "steamer."

In the junior department tin cans were covered with colored paper cut from advertisements in old magazines—no expense but paste and shellac!—to be used at the church as vases. We also made Indian built-up and Old Testament built-up posters. The boys and girls were just wild about these posters. They also made twenty oilcloth rabbits and twenty cats. The rabbits are of white, trimmed or sewn in pink, and the cats are black sewn in orange. The primary group colored pictures and made chains of colored paper.

Our materials, purchased from the school supply house in Phœnix, were in some cases discounted in price. Everything purchased, including drinking-cups, pencils, teachers' texts, flags, etc., came to nineteen dollars and forty-nine cents.

We opened school with a twenty-minute devotional period, flag salutes, and everything, after which each went to his own department. An offering was taken to help defray expenses of the school.

Unlike some schools ours operated with a slogan of "Service." Everything made will be used at Christmastime in filling missionary-boxes, or will be given to the needy here at home.

To continue the idea of "Service" a group of junior girls met in the basement one afternoon and made eighteen stocking dolls. Old worn-out children's stockings and even men's socks were used. The dolls are as different in size and appearance as eighteen persons would be.

The intermediate girls pieced blocks for a quilt (friendship or Dresden-plate design) which will be used in charity this winter. The high school and intermediate girls together made another of the same design. A couple of crystal radio sets were also built during the session.

About the middle of the first week the high school boys ("Assembly Gang") conceived the idea of cleaning up our basement. "How much would it take, Mrs. Keebler?" "Ten dollars." They began on the kitchen. One of the lumbermen in town gave us ten pounds of green calcimine. It just covered the walls of the kitchen and bathroom. The next day they calcimined the next room buff and gave the unpainted wood partition a sizing coat. We now have our kitchen green and ivory and the primary Sunday school rooms buff and ivory. The girls looked at the curtains and asked if

they could get a little of the ten dollars. Four girls purchased ten yards of unbleached muslin for forty-nine cents. This we turned into new curtains. We are very proud of them. The same four girls spent an afternoon in the basement cleaning. What a job! We have a basement now that we are proud of—for ten dollars and sixty-six cents!

You have probably wondered how many attended this school. We had 105 registered, an average attendance of eighty-five, and twenty visitors. The departments ran about as follows in registration: High school, 30; intermediate, 19; junior, 33; primary, 23.

We are especially elated over the attendance because it was so hot the first week that the sweat just poured and poured, and you wondered if you could be any wetter if someone threw water on you. There was one bright spot—each morning Arthur and mother borrowed electric-fans, returning them at noon. Were we grateful? No words can express it when the thermometers were soaring to 112 degrees every day.

Emma, Arthur's sister, was our music teacher. During the second week she began a rhythm band with the primary group. We had sticks, whistles, a bell, cymbals (kettle-lids), drums (shoe and oatmeal-boxes), and a little red-headed, freckle-faced boy for leader. They learned to play different marching hymns.

Friday evening we had exercises and an exhibit of everything that had been made. The parents came!

To end everything, the young people and all members of the faculty went to Wahl's to eat ice cream that a group of the girls had made. We had a good time refreshing ourselves after the previous two weeks.

Well, Mrs. Finn, I hope that after you have read this long letter you have some idea of our vacation school. It's just too bad that you live across the continent from us, for I believe you would have been interested in watching us work. There never has been nor ever will be another school like this one. We tried to do things of which our Master would be proud. Each day was begun with a going to him in prayer and asking for his guidance and direction. From the success we had I truly believe our prayers were answered.

I hope this finds you well, and, shall I say, hard at work. Yes, hard at work!

Sincerely, ELLEN KEEBLER.

THIS much I can say with definiteness—namely, that there is no scientific basis for the denial of religion; nor is there, in my judgment, any excuse for a conflict between science and religion, for their fields are entirely different. Men who know very little of science, and men who know very little of religion do indeed get to quarreling, and the onlookers imagine that there is a conflict between science and religion, whereas the conflict is only between two different species of religion.—*Robert Andrews Millikan.*

THE QUESTION-BOX

Conducted by Mary M. Chalmers

Adult Worship Programs

QUESTION: *I have been made superintendent of our adult department. Our school meets at nine-thirty Sunday morning, the adults by themselves in the main auditorium. It has been customary to have a fifteen-minute opening exercise, but it is often ten o'clock before the department dismisses to classes. The teachers are complaining that they do not have enough time, and almost everyone of the opening program. How do other adult departments manage this?*

The fact is that many adult groups are raising this same plaint of abbreviated time and poorly planned worship programs. And many experiments are being tried. There is no one answer to the questions raised. The size of the group, their place of meeting, the willingness of other groups to cooperate, the degree of readiness to try new plans, are all factors that must be considered. What works well in one situation will not necessarily be successful under other conditions.

Experiments with adult department worship programs have been along one of three general lines.

Some have continued the practise of a program at the beginning of the church school hour in which all the classes are expected to participate. They have tried to rescue this program from the ignominious position of "opening exercises"—designed as a filler-in while late-comers are arriving—as a pep-session to make everybody feel happy; or as an opportunity for the superintendent to prove to his own satisfaction what a good preacher he would have made. To render this opening period an opportunity for worship as a group means careful planning of the program. ADULT LEADER and *Adult Class* carry on the last page suggestions for worship programs. Sometimes the responsibility for the worship programs is delegated to an assistant superintendent, sometimes to a special committee. The adult department of the Temple Baptist Church School, Los Angeles, has a worship chairman. She plans her programs months ahead, adopting a theme for an entire month. Here are the program outlines for the month of October, 1932. The theme chosen for the month was "The Meaning of Christian Citizenship."

WORSHIP PROGRAM. ADULT DEPARTMENT
Temple Baptist Church School

OUR MOTTO FOR 1932. "Increase—Service."
THEME FOR OCTOBER. "The Meaning of Christian Citizenship."

SUNDAY, OCTOBER 2, 1932

THEME FOR TODAY. "I Pledge Allegiance to My Flag."
Robert G. Webster, principal, presiding; Hugo Kirchoffer, chorister.
WORSHIP IN SONG.
"America the Beautiful."
"Fling Out the Banner."

ALL TO WORSHIP.
Leader. O come, let us worship the Lord, for he is good, and in him, and him alone may we find the way of truth and light, and life more abundant.
Response. In the spirit of holiness we would worship thee, O Lord.
HYMN. "'Tis the Blessed Hour of Prayer."
PRAYER. Mrs. Brainard.
HYMN.
PRESENTATION OF THEME. Robert Webster.
READING. "I Am the Flag."
HYMN. "Star Spangled Banner."
SALUTE TO THE FLAG. Repeated in unison.

SUNDAY, OCTOBER 9, 1932

THEME FOR TODAY. "And to the Republic for which it stands——"

The Athenian oath was as follows: "We will never bring disgrace to this nation by any act of dishonesty or cowardice. We will respect our nation's laws and obey them, so that we may be an example to others. We will seek to make justice, peace, and brotherhood prevail. We will pass on this nation not less but greater, better, and more beautiful than it came to us."

WORSHIP IN SONG. (9.30 a. m.) Harold Snell, director.
"Jesus, Thy Boundless Love."
"Mine Eyes Have Seen the Glory."
"My Country, 'Tis of Thee."
CALL TO WORSHIP.
Leader. "Be still and know that I am God; I will be exalted among the nations; I will be exalted in the earth."
Response in Unison. "Righteousness exalteth a nation, but sin is a reproach to any people."
PRAYER. Howard Martin.
TALK. "The Meaning of National Allegiance in Times Like These."
CLOSING HYMN. "I Would Be True."

SUNDAY, OCTOBER 16, 1932

THEME FOR TODAY. "One nation, indivisible——"
WORSHIP IN SONG. (9.30 a. m.) Led by Martha Pearl Judy.
"Jesus Calls Us."
"Let the Blessed Sunshine In."
CALL TO WORSHIP (in unison). He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and fortress, my God. In him will I trust (Ps. 91: 1, 2).
PRAYER.
HYMN. "Have Thine Own Way, Lord." (One verse.)
TALK. "United We Stand." Capt. L. L. McClary.
HYMN. "The Fight Is On."

SUNDAY, OCTOBER 23, 1932

THEME FOR TODAY. "Liberty and Justice for All."
"Where liberty dwells, there is my country."
"Justice discards party, friendship, kindred, and is therefore always represented as blind."—*Addison.*
WORSHIP IN SONG. (9.30 a. m.) Led by Martha Pearl Judy.
"O Worship the King."
SCRIPTURE READING.
PRAYER. Dwight Metcalfe.
HYMN. "Is Your Life a Channel of Blessing?"
TALK. "Liberty and Justice for All." Doctor Snape.
PLEDGE TO FLAG.
HYMN. "God Save America."

SUNDAY, OCTOBER 30, 1932

THEME FOR TODAY. "The Higher Citizenship."
WORSHIP IN SONG.
"Faith of Our Fathers."
"My Hope Is Built."
CALL TO WORSHIP. "I pledge allegiance to the flag of the United States of America, and to the Republic for which it stands; one nation, indivisible, with liberty and justice for all."
SCRIPTURE AND PRAYER.
HYMN. "I Would Be True." (One verse.)
ADDRESS. "The Higher Citizenship." Mattison B. Jones, LL. D.
PLEDGE TO THE CHRISTIAN FLAG. "I pledge allegiance to the Christian flag, and to the Saviour for whose kingdom it stands; one brotherhood, uniting all mankind in service and love."
HYMN. "I Would Be True." (Second verse.)

SUNDAY MORNING, NOVEMBER 6, 1932

WORSHIP IN SONG. Led by Ann Pomeroy.
"Safely Thro' Another Week." (One verse.)
"Let the Blessed Sunshine In."
SCRIPTURE AND PRAYER.
HYMN RESPONSE. One verse of "In the Garden."
ADDRESS. "The Amendments." J. F. Elwell.
CLOSING HYMN. "America the Beautiful." (First verse.)

Mrs. Van Vranken, who prepared these programs, has achieved certain commendable objectives in worship program planning: A continuity of thought throughout the month, rising to a natural climax in the final program; a unity within each single program; the subject chosen one of vital interest to the group; a subject about which may center praise and meditation, petition and resolution rising to consecration; she made use of a number of different people as choristers or speakers; she chose familiar but appropriate hymns; through the use of different people she was able to introduce variety into the program while maintaining the devotional level.

Two other types of solutions are being tried by adult groups. These will be described next month and some attempt made to appraise them.

We're After You

By Jennie E. Stewart

One superintendent asked his boys and girls to bring to the church the following Sunday as many of the little and big pictures of the old woman chasing dirt with her big stick as they could find in the advertising section of the magazines.

He gave these out to volunteers to be cut out and pasted on post-cards, with the words "*We're after you.*"

A sample posted on the platform blackboard gave the idea. The following Sunday he had a pile of one hundred and fifty post-cards on his desk, turned in by faithful volunteers. There were also several large posters, which were hung in the vestibule.

Each class in the school took as many of the cards as they could use and sent them out to people whom they thought Sunday school "prospects." The classes signed the class name and gave place and hour of session, or else individuals took the cards and signed their own names. Delinquent members got cards as well as people who had never belonged to the school.

The classes were expected to send out these cards early in the week and to follow them up with a personal call, or as many personal calls as they could manage toward the last of the week.

From then on till Rally Day a careful check was made each Sunday, to see how many were won; those not secured were gone after by still others who thought they might be able to reach them.

Several young men volunteered to act as a taxi-brigade to go after shut-ins and those who could not come without transportation. On their wind-shield and on the back window of their cars they had pictures of the woman with the big stick and the words, *"We are out after folks."* The novel use of the well-known advertising picture aroused interest and the results were splendid.

The Sunday School Cabinet of First Baptist Church, Riverton, Wyoming

Helping the Pupil Find God

Man craves more than a knowledge of himself, nature, and organized society. He hungers and he thirsts after righteousness. Knowing his own imperfections, he feels that somewhere there is perfection. The great universe calls to his spirit, and unless he ignorantly or wilfully closes his ears he hears the voice of God. No question of theology or ecclesiastical policy is involved here. The individual soul reaches out to orient itself in the universe and to find its place of labor and of rest. No partial view suffices. Only the view of the whole will make it possible to interpret the meanings of day by day experience. When this orientation takes place, life assumes poise, dignity, grandeur. Otherwise its strivings, its struggles, its achievements seem trivial and insignificant. No greater task rests upon the school than to help its pupils find their God. How this is to be done is the greatest of problems. Of one thing only are we sure: We cannot solve this problem by ignoring it. There is no single way to apprehend Infinity. Each in his own way may draw near.—*Editorial in "International Journal of Religious Education."*

Cabinet of the Riverton, Wyoming, Baptist Church School

This cabinet, or workers' conference, as it is sometimes known, has been functioning for many years and has helped greatly to raise the school to a high standard. Although there are but fourteen classes, the school is carefully graded, with a separate superintendent for each department. A vacation church school is also maintained. The general superintendent, C. M. Jack—who is in his twelfth year of service—is seen in the group-picture kneeling, at the left. The pastor, Rev. C. H. Lewis, is standing at the right, with Mrs. Lewis. The church bulletin and other advertising matter that accompany this picture show that the Riverton church and its school are wide-awake and progressive. One of the notices says, "Come early if you want a back seat!"

If you want to get good water, it does no good to paint the pump. You must clean out the well.—*D. L. Moody.*

Progressive Boosters Class, Rushville, Ind.

THE Progressive Boosters Class of the First Baptist hurch, Rushville, Ind., was organized about twelve ears ago, and has always been very much alive. Just ow it is engaged in many relief enterprises in Rushlle and vicinity. The present enrolment is fifty-two; which number five teach regular classes in the church hool and three are deacons of the church. The acher is Mrs. Fred Arbuckle; the superintendent of the school, J. P. Kysar. Rev. C. H. Wallace is pastor of the church. The church has a membership of three hundred and sixty-seven, and the school of two hundred and fifty-five.

Five W's Class, Young Street Baptist Sunday School, Charleston, W. Va.

THE Five W's Class, which we picture above, belongs to the Young Street Baptist Church, of Charleston, W. Va. The teacher is Mrs. Pearl Elzy. Mrs. Laura Moore is superintendent.

RECENT BOOKS

PRIMARY-JUNIOR TEACHERS' MANUAL; A GUIDE FOR TEMPERANCE INSTRUCTION. By Marian Armstrong. Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church. 36 pages, Price, paper, 20 cents; six copies for $1.00.

A booklet containing stories, incidents for discussion, and worship programs on the subject of temperance and prohibition. The material is graded for primary and junior departments.

WHAT CAN WE DO ABOUT THE DEPRESSION? By Owen M. Geer. The Judson Press. 64 pages. Price, 25 cents.

This new discussion unit in the "Youth and the Christian Life" series has been prepared specifically to help older young people and young adults make a thorough-going study of the present economic situation. It can be used as lesson material or as discussion topics for the young people's society meeting. It attempts a frank appraisal and study of our present economic situation, in the light of the Christian goal for society. What is the depression doing to people? To what extent are the motives of the business world the motives to which Jesus appealed? What is the responsibility of the church in such times as these? In what type of social activity should a Christian engage? What is Capitalism? Socialism? Communism? Which of these, if any, seem to offer the best way out? What can the church or the young people's organization do to help further the cause of relief to the needy? Is it the business of the church to get at the basic cause of the present situation? These are but some of the challenging questions raised.

WITHIN THE PALACE GATES. By Anna Pierpont Siveter. W. A. Wilde & Co. 308 pages. Price, $2.00.

It is a difficult matter to write a good historical novel. This is one. The author has succeeded in portraying in a charming story the manners and customs of the days of Artaxerxes and Nehemiah, cup-bearers to the king. Since the romance is woven about the life of Nehemiah's supposed relatives, she has not had to do violence to the Bible narrative but rather to weave it reverently and effectively into the fabric of her tale. It is a story that teen-age boys and girls and their elders will enjoy.

A STUDY OF JESUS' OWN RELIGION. By George Walter Fiske. The Macmillan Company. 360 pages. Price, $2.00.

What we call "the social teachings of Jesus" are given a prominent place, and yet it is not a book about that subject. It brings our Lord home to us and our lives in a very intimate way. As I read it I was carried back to Galilee and the other scenes of his earthl life as almost no other book has taken me. But it i heart-searching reading. The author sets forth an interprets Jesus' teachings so pointedly that it will dis turb many nominal Christians. Naturally the Sermo on the Mount receives large attention ("The Golde Rule is simply fine sportsmanship"). Although Docto Fiske is professor in a post-graduate school of theolog (Oberlin) he writes in a delightfully readable styl rising at times into fine writing: In speaking of Jesus employment of the Father-God conception: "He trans formed a shadowy title of Oriental politeness into some thing supremely meaningful to build his world aroun and to conceive as the corner-stone of his world-re deeming gospel." It should be a most acceptable hel to those who seek to get at the heart, not of Jesus theology, but of his message to us all.

THE BURNING BUSH. By Sigrid Unstedt. Alfred A. Knopf. 473 pages. Price, $2.50.

The author continues the narrative of *The Wil Orchid*. Here she is concerned with the growing es trangement of Paul Selmer and his wife, Bjorg; hi devotion to his children, and his increasing loyalty t the Catholic Church in whose teachings he ultimately finds satisfaction and direction for his life. The book is powerfully written. The reader lives through menta and emotional conflicts with the characters, suffering with them and finding them to be very real peopl indeed. It is, nevertheless, an apology, an explanation of Sigrid Unstedt's own conversion to Catholicism, in teresting, not convincing, to the Protestant reader.

THE TWENTY-THIRD PSALM. As rendered by Isabel Crawford. The Judson Press. 16 pages. Price 25 cents.

A booklet. An interpretation of the Shepherd Psalm in the Indian sign language, with illustrations, showing the various signs. Of interest to all age groups.

THE UP-TO-DATE SUNDAY SCHOOL. By J. Elmer Russell. Fleming H. Revell Company. 244 pages Price, $1.75.

This book is meant for use as a text-book in schools of religious education and as a help to pastors, direc tors, and church school officers who are seeking for practical methods of organizing and carrying on the work of the church school. It is practical rather than theoretical and deals with the average rather than the exceptional school situation.

THE HERITAGE OF ASIA. By Kenneth Saunders. The Macmillan Company. 223 pages. Price, $1.75.

Doctor Saunders has devoted a lifetime to the task of understanding the Asiatic. An authority upon the religious and cultural life and literature of the East, he

s sought to interpret East and West to each other. e presents a condensed survey of religious trends in dia, China, and Japan, first through their great books d then through three great moderns, Gandhi, Hu ih and Kagawa. Of Kagawa he says: "He is the olstoy of Japan and its Saint Francis." Of Gandhi: t is chastening to us who call ourselves by the great me of Christ that it is a Hindu who has revealed us the inner meaning of our own faith." Of Hu ih, "The greatest modern leader in China is Hu ih, man of letters and rationalist."

THE CURE OF SOULS. By Charles T. Holman. Uniersity of Chicago Press. 331 pages. Price, $2.50.

A much-needed volume on personal counciling and e study of how to help sick souls. There are five ctions: "What Ails Sick Souls," "The Case Work ethod in the Cure of Souls," "Psychiatry and the ure of Souls," "The Function of Religion in the ure of Souls," and "Spiritual Therapeutics." There an excellent bibliography. After saying that for ck of this personal help from the church men and omen have been seeking other aids, the author writes: None of these, however, can perform as significant a rvice as can be rendered by the minister of religion io is possessed of a scientific knowledge of human ture and at the same time has back of him the sancons and resources of religion."

FINDING GOD THROUGH THE BEAUTIFUL. An Outue Study Course for Adults, prepared by Fred Eastan, Arthur C. McGiffert, Jr., Theodore G. Soares, erbert L. Willett, and others. The American Institute Sacred Literature 135 pages. Price, paper, 75 nts.

Eight chapters, each devoted to a theme: Finding od through Poetry, Music, Drama, Sculpture, Paintg, Architecture, Nature, and Character. Suggestions e given for an extensive study in each field of art, at those who follow the course may gain a religious preciation of artistic work. Designed for adults.

LORD JUGGLER, AND OTHER POEMS. By Roberta eale Swartz. Harper & Brothers. 78 pages. Price, ?.00.

How fortunate it would be for many people who prss not to "care for poetry," or who are mistaking e doggerel they do read (and which is being so prosely published) for poetry, to cultivate the taste for al verse by making their own the beautiful finished rics of this volume. Roberta Swartz is entirely modn in her approach and patterns—you think of Millay, ore often of Emily Dickinson—fresh and original, nd with as heartfelt an appeal as even Celia Thaxter akes. And her range is wider than either of these; itness "The Woodpecker," "The Hunter," "The Old House." The author, who is taking a very high rank among the younger American poets, is a professor in the English department of Mount Holyoke College. In publishing she uses her maiden name, and friends of the Publication Society will be interested in knowing that she is the wife of Gordon Chalmers, a son of the late William E. Chalmers, and Mrs. Chalmers, of our adult work department.

HUMOR, OLD AND NEW

LADY JANE. "Have you given the goldfish fresh water, Janet?"

JANET. "No, mum, they ain't drunk all the water I gave them yesterday."

YOUNG TIMSEED. "This term I am going to undertake the study of Latin and Greek."

OLD HARDFAX. "H'm! I suppose them dead languages do need an undertaker."

"SHE says she's only thirty, but I never saw anybody under fifty that could spend a whole visit talkin' about blood pressure."

MONKS all over the world are noted for being fond of fish," says a writer. Out of the frying-pan into the friar.

HAZEL. "I suppose you were nervous when you first asked your husband for money?"

RUTH. "No, I was calm, and collected."

"THE thing for you to do," said the doctor to the man with the frazzled nerves, "is to stop thinking about yourself—to bury yourself in your work."

"Gosh!" returned the patient, "and me a concrete-mixer."

"ARE you a back-seat driver?"

"Indeed I'm not. I sit right here where I can grab the wheel if he doesn't do what I tell him."

"THE first lie-detector," says Sam Hill in the Cincinnati *Enquirer*, "was made out of the rib of a man." And no improvement has ever been made on the original machine.

Lesson Topics for April

April 2. JESUS MINISTERING TO JEWS AND GENTILES. (World Friendship Lesson). Mark 7: 1-37.
April 9. JESUS REQUIRES CONFESSION AND LOYALTY. Mark 8: 1 to 9: 1.
April 16. JESUS TRANSFIGURED. Mark 9: 2-29.
OR, EASTER LESSON. 1 Cor. 15: 1-8, 20-26.
April 23. JESUS REBUKES SELF-SEEKING. Mark 9: 30-50.
April 30. JESUS SETS NEW STANDARD OF LIVING. Mark 10: 1-31.

INTERNATIONAL SUNDAY SCHOOL LESSONS
IMPROVED UNIFORM SERIES

FIRST QUARTER, 1933: THE GOSPEL OF THE SON OF GOD

(Studies in Mark)

AIM: To lead the pupils to discover the grace and the power of the Son of God, and to give their lives fully to him in diligent service on behalf of others

LESSON X. MARCH 5. CHRISTIANITY AND HUMAN SUFFERING

Mark 5: 21-43. (Verses printed, 5: 21-24, 35-43)

GENERAL THEME: JESUS GIVING LIFE AND HEALTH

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Psalm 116: 1-9

KEY VERSE: The Lord hath done great things for us, whereof we are glad.—Ps. 126: 3

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.

24 And Jesus went with him; and much people followed him, and thronged him.

35 While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

42 And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

A Bible Message for Every Day

Monday. Jesus Giving Life. Mark 5: 35-43. You can apply that command, "Arise!" in many ways to your own dead self: from sinful living; from spiritual sloth; from deadly selfishness; from all that is below what you should be.

Tuesday. Jesus Giving Health. Mark 5: 21-34. "That she may be made whole, and live." Little did the ruler know what new and rich meaning Jesus was putting into those terms healing, health, life! Do we, even, fully sense his implications? Do we know him as Saviour in the fulness of his Saviourhood?

Wednesday. God the Author of Good. Ps. 103: 1-11. We believe that Christ can do all these things for us—"all things good"—because he is the Christ, "the Anointed" (cf. John 5: 19-21).

Thursday. A Plea for Help. Matt. 15: 21-28. There was an outreach of faith to Jesus, and a call of need upon his sympathy and power: two things that prevail mightily with him.

Friday. The Assurance of Help. Matt. 7: 7-11. How this word "ask" gets itself into all Christ's promises and assurances! And indeed why should his infinitely rich blessings go a-begging? If they're worth the having, they're worth the asking—he seems to be saying.

Saturday. Christ Our Saviour. Heb. 2: 9-18. A perfect Captain of Salvation! (Ver. 10.) So there is no one whom he cannot save, nothing that he cannot save from.

Sunday. Deliverance from Death. Ps. 116: 1-9. The Psalmist understands about the necessity of petition (see the message for Friday): "Then called I . . . O Lord, I beseech thee!" Prayer has been called the key that unlocks the treasure-house of God.

At the Threshold

"I have myself known many a father and many a mother driven to seek Christ's help by the power of love for their child. Perhaps they had not given a thought to Christ in their days of prosperity and ease, but when trouble threatened, when a little child lay sick, they went, like Jairus, to Jesus with the cry, 'My little daughter is at the point of death.' And the cry of love is one that Jesus never disregards."—*The Devotional Commentary.*

"They who apply themselves to Jesus Christ shall be dealt with according to their faith; not according to their fancies, not according to their professions, but according to their faith."—*Henry.*

"Sleep is death's younger brother, and so like him that I never dare trust him without my prayer."—*Sir Thomas Browne.*

"By such marvelous ministries Mark presents to us Jesus as the divine Servant, the wonder-working Son of God."—*Erdman.*

The Lesson Before Us

The parallels are Matthew 9: 18-26 and Luke 8: 40-56. Luke's narrative is practically identical with Mark's, Matthew's much abbreviated.

I. NEED EVERYWHERE!

The Gerasenes had said "Begone!" to Jesus. When he got back to the western side of the lake—outside Capernaum—the people "welcomed him," Luke says, "for they were all waiting for him." There are ever these two classes of people in the world. Notice that no matter where Jesus goes he finds work to do, grievous, pitiable need waiting for his relief. Just as today!

II. RULER OF THE SYNAGOGUE

Every synagogue congregation had what we would call its president (so Moffatt). Goodspeed substitutes for ruler, "leader," and Mrs. Montgomery, "warden." He had general oversight of the synagogue building and worship. His position would be comparable to that of a layman in one of our churches who combined the chairmanship of the board of deacons and the presidency of the board of trustees. In a big city like Capernaum there would be a good many synagogues.

The fact that the ruler's name has been eserved shows that this happening eated a sensation; because, while offi- l Judaism was rejecting Jesus, here s a leading member of the Jewish urch in Capernaum who sought out the aster and entreated his aid. Nothing eaks down prejudice like concern for e loved one who is seriously ill. range, that men need thus to be turned Christ!

III. The Appeal of an Anxious Father

Everyone in Capernaum knew of Jesus d his wonder-deeds. This ruler may ve been a careless, critical listener and ectator at some of Jesus' conventicles. esperate love for his dying girl wins w his faith in the Master. Luke tells , and Mark later on, that she was just elve and his only daughter ("my little ughter," he calls her). The idol of his art, therefore. Every father of a elve-year-old girl, his only one, will preciate Jairus' agony as he saw her e ebbing away. We do not wonder at e strong terms in which the evangelists ll of his plea to Jesus: "beseecheth him uch"; "threw himself at his feet."

His suggestion that Jesus could save r with the touch of his hands implies at he had seen him perform other cures that way. That Matthew makes him y, "she is even now dead," does not nflict at all with Mark's statement that e was at the point of death: he sumes, by this time she must be dead.

IV. The Interruption

Evidently without intent, the evan- elists have done a fine literary turn here interrupting their account of the heal- g of Jairus' daughter to tell of another aling wonder that was wrought, inci- entally, on the way. This interruption ust have been excruciating for the nxious father.

In reading this chapter we always think how Jesus tarried two days in Perea hen Lazarus was dying (John 11:6). Vhy? We, too, are often perplexed and npatient when he does not hurry at once our relief in our pressing need. He nows best. Mary and Martha, and airus, learned, and we shall learn, rich nd richer lessons of Jesus' love from is tantalizing deliberateness than we er could from his hurrying.

V. In a Home of Death—and Life

Nor is Jesus at all disconcerted by the essage that is brought while they are n the way again to the ruler's house nat the girl is dead. For he knows that is Advent is driving that word "dead" om human speech, for those who accept is faith. "Only believe," verse 36, might e rendered, "just keep on believing."

Peter, James, and John, the circle ithin the circle of the apostolic band, he same three who were with him on he Mount of Transfiguration, in Geth- emane, and in those last days on the Mount of Olives (Mark 13:3). Was it not because their faith was stronger than the faith of the others and that Jesus needed the backing of such faith in times of moment?

"He will not have the little maiden terrified by the sight of a throng of strangers. Such was the exquisite tenderness and thoughtfulness that characterized his every act."—*Erdman.*

Sorrow in the pre-Christian world sought noisy ways of expression: hired mourners, wailing music, etc. The words used here indicate tumultuous wailing, without real sorrow; and howling; as well as sobbing, like a child, in real grief. Contrast Jesus' calm, "She sleepeth." Death is always that to him and his faithful—just peaceful, restorative sleep, forestalling a happy awakening.

Jesus' revivifying formula, "Damsel, arise!" so impressed itself upon Peter's memory that long afterward when he told John Mark the story he repeated the identical Aramaic words Jesus had employed: *Talitha,* "maiden," *koumi,* "arise!" Basil Mathews gives "little lamb" as the popular meaning of the Aramaic *talitha.* A friend of mine who has spent nearly all her life in Syria tells me that the common word in modern colloquial Arabic for "Get up!" is the identical one that Jesus addresses to the ruler of the synagogue's daughter. She says that she was always reminded of this story of Mark's when she heard a Syrian mother call out to an oversleeping son or daughter, *"koum!"*

Jesus' expressed desire for secrecy in regard to his wonder-deeds is due to the fact that he sought to avoid the distraction of publicity. He must use all his time, before the hastening night comes, training his disciples in the secret and method of his gospel.

A delightful final touch is given to the incident by Jesus' command that the girl be given something to eat. How tenderly thoughtful is the Master of all our little needs, at the same time that he is exercising his supreme supernatural energies!

"In his healing Jesus won the hearts of multitudes. Human sympathy is akin to divine compassion. Man is first a body; the little child begins with a physical being; the godly aged are translated in the spirit. Life is a conquest of the spirit over the flesh, not through despising the body but by making it the servant of the spirit" (Alva W. Taylor, in *The Lesson Round Table*).

The Lesson Applied

It is a wonderful thing to have the faith in Jesus that will lead us to go to him when we are passing through such experiences as Jairus was.

If Jairus had been cherishing a hesitant or a secret faith in Jesus, it became firm and open at the call of his desperate need. A common human experience.

The Gospel story is not a long one, yet notice to what a great variety of needs we are told that Jesus responded and ministered. He is not only a very present help in every time of need, but for every kind of need.

It has been said that the interruption of the healing of the woman was to further test the ruler's faith. I think the meaning is that our Lord can't disregard a crying need. Then, too, power like his doesn't dissolve when hindered. Yet real faith always assumes trustful patience.

"And he took the damsel by the hand" (ver. 41). All three evangelists specify this procedure. Jesus' hand and its touch stand out everywhere in the Gospels; that hand is continually moving in deeds of mercy there; and then finally his hands held him to the cross—for our salvation. Has that circumstance helped promote the ritual of the hand and all the symbolism into which it enters?

Even when the worst has happened, you are not to despair—"only believe."

To Ask and to Answer

How do the lessons of the two miracles of this chapter differ from those taught in the wonder of the stilling of the tempest and the exorcism at Gadara?

Is Christian faith begotten of desperate need as commendable as that reached by thoughtful seeking and acceptance?

Why did Jesus desire witnesses—the parents and the three disciples—of the miracle?

What testimony have you had from others of the power of Jesus and that he may be trusted as a friend and leader, and how much has it had to do in strengthening your faith?

When suffering or death has come in spite of faith and prayer, what is your answer to the—sometimes bitter—questioning?

And in that connection, Is the meaning, for us, of these healing wonders, entirely spiritual?

To what extent should the church of today engage in a healing ministry?

TEACHERS' HELPS

In the Men's Class

Harold L. Hanson, Claremont, N. H.

A Busy Life

In the fifth chapter of his Gospel, Mark gives a vivid picture of a typical day in the ministry of Jesus. Our Lord was no idle dreamer. His waking hours were crowded with preaching, teaching, personal interviews and deeds of mercy. He was continually on the move. By land or by sea he went where the need was greatest. He toiled terribly. In addition to the physical exertion of frequent journeys there was the continual

drain upon his sympathy and the exhaustion due to the unstinted expenditure of spiritual power (Mark 5:30). So great was the strain that he occasionally found it necessary to get away from the crowds in order that he might regain his depleted physical and spiritual reserves (Mark 6:31). It is a popular misconception that the Christian worker leads an idle life. Few business men work as hard as the conscientious pastor or the devoted missionary.

The Great Physician

The lesson text gives an account of two miracles of healing, the raising of the daughter of Jairus and the cure of the woman who touched the hem, or tassel, of Christ's garment. These were two of many instances of healing on the part of Jesus. The Gospels record more cures than sermons by Christ. Jesus was prompted to perform these miracles, not so much from a desire to give proof of his divine power as from sympathy for the numerous physical unfortunates with whom he came in contact. In the time of Jesus physical and mental defectives were usually neglected. Even when a physician was employed the treatment was often worse than useless (Mark 5:26). The pitiable condition of sufferers of disease moved Christ to heal them. The restoration of physical health, however, was not the sole aim of Jesus. He sought by the healing of the body to create moral and spiritual health as well.

The Condition of Faith

Jesus seems to have healed people when the circumstances were unusually distressing (John 5:2-15). He usually conditioned his cures upon faith. Both Jairus and the woman with the bloody flux showed strong faith. Christ sought an open confession on the part of the woman in order to show her that it was not the magical efficacy of the tassel of his garment, but his divine power and her faith in him which made the miracle possible.

The Healing Ministry of the Church

Christians should pray for the sick. Many churches follow the custom of praying specifically, at the weekly prayer-meeting, for members and attendants who are ill. A few churches have prayer clinics.

Prayer and the use of medical and surgical skill are not incompatible. It is not a question of the prayer of faith *or* medicine but a question of the prayer of faith *and* medicine. We show our faith by our works.

Christianity leads all other religions in the establishment and maintenance of hospitals, dispensaries and clinics. Many of these give free treatment. It is said of Peter Parker, the medical missionary, that he "opened China with the point of a lancet." Harry Emerson Fosdick has said:

"You are in revolt. You hate the church's narrowness and sectarianisms; so do I. But I know more about the church than you do, because I live with her all the time. In the darkest places on this planet, where otherwise humanity would be helpless and sodden, you will find hospitals, schools, and spiritual agencies. They are put there by the church. No other organization has thought of such service in those desperate corners of the earth except the church, and the men and women whom the church has sent there."

Suggestive Questions

1. Do we pray for the sick members of our class?
2. Does the class make a systematic effort to visit the members who are ill?
3. What is our denomination doing in the way of maintaining hospitals and medical missions?
4. What relation has our church to local health agencies?

Before My Class of Women

Caroline S. Moore,[1] Redlands, Calif.

1. *Meeting Jesus, the most important event in a life!* His dynamic personality, that drew Simon and Andrew from their gainful occupation, attracted also the great crowd that pressed and jostled the Master as he was on his way to the house of Jairus. Curiosity may have urged some to come, the words of friends, others. Yet even these motives sprang from the desire to see Jesus, because of the effect of his life and words upon some man or woman. The abiding influence of the personality of Jesus, not the abstract principles of his teachings, has unified the faith of Christians during the centuries and made possible the forward progress of his kingdom.

There is the same need today to bring folks to meet Jesus; to introduce individuals simply and naturally to this real, sympathetic, understanding Jesus. What a mighty force would be generated were each of us, professedly his followers, to commend him with quiet words, in daily living, to those who have not met him!

2. *The most momentous decision in a life, to follow Jesus!* It is not enough for one to meet Jesus, but, as did Simon and Andrew, each must allow the spirit of Jesus, his friendship and his love so to govern motives and actions that spiritual life shall develop abundantly, as he promised, and overflowing, bless and strengthen others.

Material possessions have separated men from Jesus; they must rediscover him. Only when, in individual and social life, the principles he laid down are applied, shall we gain power to abolish the wrongs of the social and economic life of today. Try to give this thought a personal application and emphasis. Nothing except Christ's power and love, expressed through his followers, can lift th world from its low spiritual level an direct it along the right pathway.

3. *How inclusive the sympathy an compassion of Jesus!* He responds in stantly to the appeal for help from th synagogue president, a man of impor tance in the town; but no less readil did he respond to the silent cry for hel from a poor unnamed woman. The were the two who believed in the powe and the love of Jesus; they had faith to ask, assured that he would grant th request. For each, Jesus had encourag ing words: "Have no fear, only be lieve," to Jairus; and to the woman th tender words, "Daughter, your faith ha made you well; go in peace" (Moffatt)

4. *How keen Christ's insight into th inner life!* These requests were fo physical healing; but with understandin and love Jesus realizes the need of th inner healing of the agony and fear i the father's heart; of the hopelessnes and dread in the soul of the woman With tender thoughtfulness he turns back from the room any who might startl the timid soul of the maiden when she awakens at his call.

5. *Christ's gifts: life and health!* Life We can neither analyze nor define it We recognize it only by the response t situations; to stimuli that impinge upo it; by behavior; by reactions to forces within and without; by the intake and outgo of energy. This is as true of th greater gift, spiritual life, as it is of th lesser gift, physical life. God is th soul's environment, and the measure o this spiritual life is the response to this environment, the activity manifested, th flow of spiritual energy inwardly and outwardly. Health! The harmonious working together of all parts of an or ganism for the benefit of the whole; abounding life, that Jesus promised.

6. *Try to bring out suggestions like the following:* What motives led Jesus to use his healing power? Which has the greater meaning and which has had the greater influence in the world, the motive of Jesus, or the power of Jesus, as illustrated in this lesson? Has power, without sympathy, ever helped the world? Which will be more effective in bringing order out of the present world chaos, power or love and mutual understanding?

"I am come that they may have life and have it to the full" (John 10:10, Moffatt).

"O power to do; O baffled will!
O prayer and action! ye are one.
Who may not strive, may yet fulfil
The harder task of standing still,
And good but wished with God
is done."

Crannellograms

Philip W. Crannell, D.D.

1. What Jesus did, Jehovah did; Jehovah-Jesus. 2. Not all the Lord's blessed ones see the blessing's size. 3. When did Jesus rest? Not at all, if the people could have their way. Is he rest-

[1] Miss Moore is professor of biology in the University of Redlands.

now? 4. Jesus need not go into the ; the city came to him: but he went. Disease and death disregard digni- ies. 6. Also, parental love and need "death on dignity." 7. What would ot do to save "my little girl"? 8. for the touch of Jesus' hand on those love! 9. Jesus was never disturbed the interruption of real need. Short life, but for help he had both time l power. 10. Unfaith is highly "rea- able": "Why trouble the teacher" ut a dead child? 11. Unfaith, where sus is, is most unreasonable: "Be not aid, only believe!" 12. Thank Jesus what he overhears and does not ed! 13. In that sad chamber, more n seven would be a crowd. Who were seven, and why? 14. Death is deep ath, but Jesus turns it into quiet sleep. To get into the inner circle, be be- ming a Rock, and ceasing to be a Son Thunder. 16. Jesus lovingly calls the ralytic "Son," the woman "Daugh- ," the damsel, "Little Girl," the dis- les "Children," "Lads";—and he not t thirty-three: "Before Abraham was, am." 17. The master of sea, Satan, kness, sin, also master's death. 18. Give her to eat." Jesus heals com- etely.

The Lesson Lived

Susanna G. Fisher

THE TOUCH OF THE MASTER

If I may touch but his clothes, I shall be whole (Mark 5:28).

The crowd was great on the highway
As the Healer passed along;
There were halt and deaf and blind ones
And a woman amid the throng.
The woman was worn and weary
And racked with a ceaseless pain,
But deep within her bosom
Hope whispered a sweet refrain:
"If you touch but the hem of his garment
You shall be whole again!
Only the touch of his garment
And you shall be whole again."

. . . . . .

O ye who are sin-sick and weary,
O ye who have travail of soul,
Touch now the hem of his garment
And ye shall be perfectly whole.
Press close to the blessed Master
'Mid the throngs that obstruct the way,
Feel the quickening touch of his presence
As ye journey day by day.
O Healer divine, may we ever,
Like the trembling woman of old,
Press closer still to the Master,
Seek the gift more precious than gold—
Feel the quickening touch of thy presence,
And the peace that can never be told.

—*George Tillman Snead.*

IN THE TRAIN OF THE MASTER

She felt in her body that she was healed (Mark 5:29).

Doctor Albertson says: "There is a little hospital in China over which a surgeon presides whose skill would bring him fame and fortune in America, but he is content to spend his life in a city with limited facilities for either personal comfort or professional work. There is a man in India who continues his work as a missionary in spite of the offer of a princely salary to take the agricultural directorship of a province. Do these men lack ambition? No. But they know there are times when God's will is done more fruitfully under limitations than it could be done under more favorable circumstances. He who uses his limitations as capital for God and humanity is following not only in the train of the apostle, who gloried in infirmities, but in the train of the Master, who turned the symbol of weakness and defeat into the symbol of strength and victory."—*Heidelberg Teacher.*

LESSON XI. MARCH 12. JESUS MINISTERING TO HUMAN NEEDS

Mark 6: 1-56. (Verses printed, 6: 30-44)

GENERAL THEME: JESUS MINISTERING TO THE MULTITUDE

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Isaiah 35: 1, 2, 5-10

EY VERSE: The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matt. 20: 28

30 And the apostles gathered them- lves together unto Jesus, and told him l things, both what they had done, and at they had taught.

31 And he said unto them, Come ye urselves apart into a desert place, and st a while: for there were many com- g and going, and they had no leisure much as to eat.

32 And they departed into a desert ace by ship privately.

33 And the people saw them depart- g, and many knew him, and ran afoot ither out of all cities, and outwent em, and came together unto him.

34 And Jesus, when he came out, saw uch people, and was moved with com- ssion toward them, because they were sheep not having a shepherd: and he gan to teach them many things.

35 And when the day was now far ent, his disciples came unto him, and id, This is a desert place, and now e time is far passed:

36 Send them away, that they may go to the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

A Bible Message for Every Day

Monday. The Twelve Sent Forth. ark 6: 1-13. In a certain paradoxical nse Christ does not want you with him. He calls you, then sends you away—but upon his mission and tasks. It is the story of the healed demoniac over again.

Tuesday. Death of John the Baptist. Mark 6: 14-29. "These powers work in him" (ver. 14). Godly men never die. It is ever thus.

Wednesday. Feeding the Five Thousand. Mark 6: 30-44. It is God breaking out his life in his Son to the spiritually hungry and starving of the ages.

Thursday. Reassuring the Disciples. Mark 6: 45-52. What a revelation of Christ's intercession! Simultaneously his prayer goes up to the Father and his help comes down to fearful, struggling, us!

Friday. Many Persons Healed. Mark 6: 53-56. That the "sick" needed to be brought to Jesus for healing, does it mean that we are to use extraordinary urging to get the unconverted into Christ's fellowship and church?

Saturday. Jesus the Humble Servant. Phil. 2: 1-11. Many of the ministries of healing and helpfulness that he wrought there in Galilee were of a humble nature —but he is that kind of a Saviour and Great Physician, even today.

Sunday. Ministering to the Nations. Isa. 35: 1-10. It is a glorious peace and prosperity that he was to bring—that he brought—but the weak and feeble and fearful were to participate in it. That is Christianity.

At the Threshold

"Hunger of the soul is vastly worse and more wide-spread than hunger of the body. The longest bread-line in the

world is the line of the hungry-hearted. And there is absolutely nothing that can satisfy hunger of the soul except Jesus Christ. . . Bring your hungry heart to him and he will feed you, and you will go away satisfied—satisfied!"—*Frank M. Goodchild.*

"*They (the disciples) left out the Lord.* They counted their five loaves, and there the reckoning ended. All effective enterprise begins in the knowledge of our limitations. It is a good thing to recognize our weakness. It is a better thing to recognize the strength of the Lord. It is the best thing to link our weakness to the Lord's strength."—*J. H. Jowett.*

"*Break thou the bread of life,*
Dear Lord, to me,
As thou didst break the loaves
Beside the sea."—*Mary A. Lathbury.*

"*The miracle was important, as we see from John 6, on account of its dogmatic symbolism.* It became the text of the dialogue at Capernaum in which communion with the life of Christ was shadowed forth under the figure of eating the flesh of him who is the true bread from heaven."—*E. H. Plumptre.*

The Lesson Before Us

I. Galilean Popularity

Jesus' fame was now at its height. Then, too, the mission of the Twelve (6:7-13) had helped greatly to increase the gospel's vogue there in the north country. Herod began to worry about it (6:14). In and out of Capernaum they were followed about by great crowds, curious, interested, begging for healing from their manifold ills.

As on a former occasion (3:20) *Jesus and his party couldn't even get a minute to eat and drink.* Realizing how greatly they and he needed rest, Jesus leads them across the lake, to Bethsaida, and then down south of that town somewhere. It was their usual vacation ground. But it wasn't so easy now to get away from those enthusiastic crowds, which join Jesus on the eastern lakeside, together with many people from the villages over there. We think of Mark's saying when Jesus was up in Phœnicia: "He could not be hid."

II. The Compassion of Jesus

We never begrudge the wearied minister his summer vacation, or blame the hard-worked physician for occasionally running away from his patients. It would have been no more than human and humane of Jesus to have retreated again farther back into the unsettled country. I think that the disciples suggested that. He didn't do it, however.

When he looked into those eager faces and realized their need, "he had compassion on them," it says "his heart was touched at the sight of them" (Goodspeed) "and he proceeded to teach them at length." We can imagine that however tired he was this was the rest and relaxation that Jesus preferred; while as for his hunger: "My meat is to do the will of him that sent me, and to accomplish his work" (John 4:34).

The thought of how shepherdless they were may have been suggested by the way in which they flocked to him, a—to many of them at least—new and strange leader. Sometimes he had watched a lot of sheep on a Galilean hillside pressing back and forth, anxious and confused, searching for the shepherd they had somehow missed. Down at Jerusalem the hierarchy were holding the people to tradition and the law, but up here in the north religion was in flux, unsettled; all sorts of strange beliefs were being offered by Greek-Roman influences. And yet the people were seekers, spiritually, and spiritually hungry. Their religious distress and confusion sorely touched the heart of Jesus. He is always the compassionate Jesus; especially compassionate of spiritual destitution and need.

This compassion of Jesus concerns itself also with common physical needs. Indeed his sympathy is very wide; it stretches itself out over the entire life of man. At the beginning of his ministry he came to the aid of his mother and her friends at the wedding, and at the close of that ministry we see him getting breakfast for his hungry fishermen disciples.

III. The Exigency and the Twelve

The Twelve display a very common human sentiment: These poor folks are tired and hungry; tell them to scatter through the countryside and find for themselves food and lodging (Luke adds lodgings). They, too, had compassion, but the kind that spares self and shifts the responsibility and obligation of the need back upon the needy one or off on someone else.

Jesus' "Give ye them to eat" is a challenge and a test. They have faith in him, but how much? Enough to remove mountains? Just now they had been boasting to him of the wonders they had been able to perform through his power on their missionary journeys (ver. 30). Put forth that power again, extravagantly: Give this multitude food! They failed utterly to rise to the test, just as they did in the case of the demoniac boy at the foot of the Mountain of Transfiguration. We can imagine Jesus exclaiming, "O ye of little faith!"

Then he goes and does it himself—as so many, many times he must. We like to think of Jesus as forever doing things for our and the world's blessing. Yes; but he is also forever saying to his disciples, "Give ye them to eat!" You do it!

The retort of the Twelve, verse 37, is sarcastic. Is he joking? A sum twenty times more than Judas carries for us in the bag would be insufficient. Two hundred denarii (that is the word used) would be about $34. Jesus knows, and it is something that every follower of hi should learn, that his power enables on to stretch a few coins and shin-plaster over an immense quantity of purchase figuratively speaking. It must provok our Lord to hear us continuously talkin about our limited resources.

IV. The Miracle Meal

The simple picturesqueness of Mark' style stands forth beautifully in this para graph. Plainly we see the great compan reclining—not sitting—in orderly ranks— order is heaven's first law—on the fres green grass of springtime. By his in quiry (ver. 38), Jesus apparently woul contrast the few loaves that they ha with the $34 worth that the Twelve sai wouldn't give each one a bite. Again h insists that they shall do their part i the wonder-deed. He gives to us tha we may give to men. It is his way. Grace before meals finds here its mos impressive warrant. No one need eve go away from Christ unsatisfied (ver 42). Finally, there is the little incidenta reminder that because the divine lavish ness is not wasteful, neither should w be (ver. 43).

While our lesson topic is, "Jesus min istering to human need," the Christia church has always seen in this miracl an impressive illustration of the helpful comforting, encouraging truth that it Lord is constantly taking man's little an making it great; man's insufficiency limited capacities, circumscribed oppor tunities, faltering faith—and breaking them out to the world into a service that is splendidly sufficient.

The Lesson Applied

Most people don't need to be urged t take vacations; but some do. With them Jesus' example and word, "Come away to some lonely spot and get a little rest" (ver. 31, Moffatt) should have weight.

Why do not Christians make larger use of the ordinary gifts and opportunities they possess—if they really have faith in Christ's power and willingness to supplement and magnify what they have and can? Why do they not?

One might read an economic lesson from the incident. The whole company were fed, share and share alike.

Yet it is simple fare that the Divine Victualer provides: bread, the staff of life, and the most innocent of all meats, flesh of unsentient animals. If you have delicacies on your table, all the better for you; but your claim upon God's bounty is only for plain, necessary food.

A considerable number of people are cosmically and sociologically lazy. In plain language, they are expecting God to bring about all the reforms and improvements of which our world stands in need. Like the man who never shoveled the snow from his sidewalk, leaving that for the sun to do. Now the Bible—and here in this lesson—teaches that that isn't the divine plan; that God will not le the tasks he has assigned his creatures be

nifted off upon—or back upon—his noulders. His is the energy and power. s Jesus manipulated into the requisite ood the scanty provisions the disciples rought him—but still he insisted that ney, not he, should carry it to the hungry rong!

To Ask and to Answer

Is it right for a person to sacrifice imself to duty in this matter of vaca- ons—keep right on with some needed service without a vacation—when health will be thus endangered?

What does Jesus mean when he refers to these "feeding miracles" in Mark 8: 19-21?

To what extent are you sustained in trying times by the thought and belief that the compassionate Christ feels sorry for you?

What illustrations from Christian history can you give of the truth embodied in this miracle?

TEACHERS' HELPS

In the Men's Class

Harold L. Hanson, Claremont, N. H.

The sixth chapter of Mark narrates x connected and important events in the inistry of Jesus. They were: His jection at Nazareth (1-6); the mis- onary tour of the disciples (7-13); the eath of John the Baptist (14-29); the eding of the five thousand (30-44); esus walking on the sea (45-52); the eturn to Capernaum (53-56). Any one these events would make a worth- hile lesson. They should be described least briefly in order to understand ae background; for the event selected r special consideration, the feeding of ae five thousand.

Days crowded with healing and teach- g compelled Jesus and his disciples to away in search of rest. A retired ot on the northeastern shore of the Sea Galilee was selected. The crowds, owever, would not leave Christ alone. is unusual teaching, his miracles of aling, the death of John the Baptist, nd the near approach of the Passover, roused the people to a high pitch of xcitement. Many by land and others boat sought him out until Jesus found mself surrounded by a multitude of five ousand men, besides women and chil- en.

The Dilemma

As the day advanced the throng be- me a problem. The people were ngry and weary. The resources of esus and the disciples apparently were holly inadequate to provide food for so reat a number. Yet to send the multi- de away without attempting to meet its aterial needs seemed heartless and in- nsistent with his gracious message. he easiest thing to do was to dismiss e crowds that they might shift for emselves. But Jesus had a solution for e difficulty, a solution which was ompted by a heart of compassion and ade possible by his divine power. How ten do we find the Master the solution r life's troubles!

The Divine Sufficiency

How Jesus multiplied the loaves and hes we do not know. The supernatural always mysterious. We would not ve it otherwise. To take from religion all mystery is to rob it of power. Many attempts have been made to discredit this miracle. It, however, is one of the best attested of all of the miracles. It was reported by all of the four evangelists. It was witnessed by the Twelve and a vast throng of people. It is very difficult to believe that any deception was practiced. We do know that there was enough food and to spare. Christ was able to provide in abundance. He has power plus. Paul said, "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19). The divine sufficiency was in marked contrast with the human insufficiency.

Human Receptivity

"And he commanded them all to sit down by companies on the green grass" (Mark 6:39). Confusion became order, quiet and expectancy. Phillips Brooks once preached a great sermon on this text. He affirmed that only when we banish from us our self-assertiveness and restlessness and get into a humble and receptive mood that we can expect God to bless us. Mary, sitting at the feet of Jesus, gained more from her Master than did the busy, hustling Martha. The modern world needs to cultivate the art of spiritual receptivity.

Human Cooperation

Jesus did not perform the miracle without assistance. The lad who provided the five loaves and two small fishes, and the disciples who distributed the food, had their humble but necessary part. Christ does not usually work apart from us, but through us. We are workers together with him.

Divine Economy

Superabundance of power does not mean prodigality of power. Nature teaches the lesson of economy. The autumn leaves protect the tender grass roots and fertilize the soil. Water goes through a constant process of evaporation and precipitation. One of the laws of the physical world is the conservation of energy. The waste of our physical, mental and spiritual powers is abhorrent to God. "Know ye not that your body is the temple of the Holy Ghost?" (1 Cor. 6:19.)

Before My Class of Women

Caroline S. Moore, Redlands, Calif.

1. Jesus' compassionate interest in people is again a prominent thought in this narrative. His love for men was so deep, his understanding of the human heart, its longings and its needs, so keen, that always, whether with an individual or with a crowd, his compassion impelled him to minister to insistent need. As Jesus saw the crowd, his own need for physical rest was pushed aside by their greater spiritual needs. "Out of pity for them, as they were like sheep without a shepherd, he proceeded to teach them at length" (Mark 6:34, Moffatt). Why did he teach and what did he teach? What did he seek to accomplish by his life? As we study the life and death of Jesus we come to know that he had a purpose and that he accomplished something that has been available for men ever since. Paul tells us what it is: "For in Christ God reconciled the world to himself (2 Cor. 5:19, Moffatt) and, "If we were reconciled to God by the death of his Son, when we were enemies, much more, now that we are reconciled, shall we be saved by his life" (Rom. 5:10, Moffatt). Reconciliation! What does it mean? "The restoration of a personal intimate relationship which has been interrupted by wrong doing" (Stewart). Now, as then, when we come in penitence and faith, we are forgiven. Repentance, confession, faith—the trio in Jesus' teaching.

2. With physical needs, too, the Master's way was the personal-responsibility way. "Give them some food, yourselves." What is the lesson in this for us? Is human hunger, or any other human need, a fact that we can ignore? If we have the same kind of interest in people that Jesus had, what will it lead us to do? In what way do we give the same kind of service that Jesus gave here? Why this difference? What advantage, for today, is there in organized relief agencies?

What supply was found with which to satisfy this need? "Five loaves and two fishes," which John tells us was in a lad's basket. Whence came this supply? From the hands of a loving mother, shall we think? She packed her son's basket with the things that, given willingly by him and blessed by Jesus, refreshed and sustained many! This is the joy and privilege that mothers today may have. The world is suffering because of empty baskets, within which Jesus finds nothing to use; or baskets filled with husks and poisons. Every mother has the opportunity to place within the mind of her child what she will. All the agencies that we have today for social good may assist her, but it is the mother who must ingrain lasting qualities into the character of her children. This cannot be left to others. Which shall it be, trash, or good things that are useful and sustaining? Love and consideration for others; loyalty; honesty that scorns

subterfuges; courage that stands against evil; good-temper; kindliness; generosity and unselfishness; gentleness; fair play, self-control and self-reliance; the longing to see truth, to desire beauty and all that is good and right and true? Such gifts, brought to Jesus and blessed by him, will minister to multitudes.

It is this living gospel, incorporated in character and conduct and applied to all problems, individual, social and moral, that will hasten the coming and the dominance of the kingdom of God, so emphasized by Jesus.

"I am the bread of life; he who comes to me will never be hungry, and he who believes in me will never be thirsty again" (John 6:35, Moffatt).

Crannellograms

Philip W. Crannell, D. D.

1. The measure of our manhood is the measure of our ministry; either way. 2. Jesus, Supreme Man because Supreme Minister, Supreme Minister because Supreme Man. 3. Jesus' supreme ministry was giving not bread, nor healing, nor truth, but his life; on the cross, in our lives. 4. Never fail to report to the chairman all you have said and done. 5. Jesus craves for his servants the rest which he needs himself. 6. Hope only for a little pause amid life's busy day; do not expect a lengthened rest till earth has passed away. 7. The Christian worker, like the physician, is more and more burdened by success. 8. No spot could be lonely where the Saviour was, or is. 9. Did Jesus' heart sink when he saw the crowd? Yes, into compassion. 10. Forget your need of rest in their need of help. 11. Tiresome trailers and intruders, these people? Sheep, hungry, harried, helpless, and unled! 12. Christ's first care is to feed the soul, but he knows and pities the body's needs. 13. While Jesus taught, he and his hearers forgot to be hungry. 14. We ask Jesus how to feed the people. He asks us what we have to feed them with. 15. "Mighty" insufficient is our mite; from his hands it feeds a multitude. 16. Every single Christian is a certified "member of the committee of distribution." "On the job"? 17. God is not rich enough to waste.

The Lesson Lived

Susanna G. Fisher

A Chinese Follower

And straightway they left the nets and followed him (Mark 6:18).

A typical man of the new era in China is Chang Po-ling, the great educator of north China. Chang resigned his college position in order that his presence as a Christian might not embarrass the administration, for he could not bow to the tablet of Confucius. The next day he journeyed to Peking and spent the day with the officials, boldly telling them the reasons for his decision. Finally they said: "Well, be a Christian if you must, but be a Christian in secret. Do not resign your college position; we cannot spare you." But Chang stood firm, and with his winsome smile said: "A few days ago One came to dwell within my heart. He has changed all life for me forever. I dare not bow to any other lest he depart." When urged by some of his Christian friends to be more cautious, he said boldly: "I want everybody to know that Chang Po-ling has become a Christian."

After spending six months in America and Europe, visiting the leading institutions, he returned to give his report to China. Two years ago he organized a church in his city. When the writer visited Tientsin he saw that wonderful church crowded to the doors. Some twenty of Chang's professors and students had already been baptized, and one hundred men from the leading classes had united with the church within the past two years.—*Sherwood Eddy, in "Forward."*

Lesson XII. March 19. THE CURSE OF INTEMPERANCE

Prov. 23:29-32; Isa. 28:1-4; Dan. 5:1-4

General Theme: THE EFFECTS OF ALCOHOLIC DRINKS

[This lesson written by Rev. John W. Elliott, Director of Social Education]

Devotional Reading for the Opening Service: Galatians 5:16-24

KEY VERSE: At the last it biteth like a serpent, and stingeth like an adder.—Prov. 23:32

Prov. 23:29 Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

30 They that tarry long at the wine; they that go to seek mixed wine.

31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.

32 At the last it biteth like a serpent, and stingeth like an adder.

Isa. 28:1 Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine?

2 Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

3 The crown of pride, the drunkards of Ephraim, shall be trodden under feet:

4 And the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up.

Dan. 5:1 Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.

2 Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

3 Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

A Bible Message for Every Day

Monday. The Woes of Intemperance. Prov. 23:29-35. Knowledge of strong drink and its results, plus ordinary intelligence, ought to solve the drink question. But we still have the curse with us. Is it due to lack of intelligence and wisdom?

Tuesday. The Curse of Drunkenness. Isa. 28:1-8. Did you ever see a drunken person? There are many stages of intoxication, stretching all the way from loose talk to lost food. How can any person drink liquor after seeing a drunk? Drunkenness is plain filthiness.

Wednesday. Intemperance and Irreverence. Dan. 5:1-4. No wonder a drunk is irreverent! Alcohol makes one lose all sense of decency and propriety. Reverence is the act of a soul in possession of its finest faculties.

Thursday. Resisting Temptation. Jer. 35:1-10. One does not have to do as others are doing. This truth is splendidly exemplified in the story of the Rechabites, who lived among drinkers and never touched intoxicating liquors. They show the way to certain club-members and business men at conventions!

Friday. Helping the Weak. Rom. 15:1-7. All do not have equal strength. Some need more help than others. Those who are strong should help create conditions which would not overtax the strength of the weak.

Saturday. Respect for the Law. Rom. 13:1-10. Rules are made for all. They aim to make community life bearable. The good citizen will obey the law voluntarily; the wicked citizen must be made to obey. Otherwise the whole social structure will collapse.

Sunday. Walking in the Spirit. Gal. : 16-24. The followers of Jesus have a ower that helps them in the hour of emptation. No one escapes temptation, ut none need yield to its lure. The Spirit supplies strength.

At the Threshold

Alcohol is found in many beverages. The percentage varies. In some drinks, uch as beer, the percentage is small. In thers, such as wine, it is considerably arger. In still others, such as whiskey nd brandy, it is very high, approximating ne-half. The effects are just the same, egardless of the nature and the size of ne glass of the beverage containing lcohol.

Alcohol is man-made. Man interferes vith the regular processes of nature and ne result is this narcotic poison which as cursed members of every generation rom the dawn of history. Alcohol is nan-controlled—until it is inside of him. Then it controls man. Since the governnent attempts to regulate the traffic in quor, alcoholic beverages fall into two tates, legal and illegal. After national rohibition went into effect all liquor ecame illegal. The point to remember n discussing the effects of alcohol is that s legality does not change its effects. A person can get drunk on any liquor, egal or illegal.

The Lesson Before Us

The effects of alcohol may be considered from two angles; those related primarily to the individual; and those which pertain to society through the individual.

I. Effects on the Individual

1. *Removes Restraint*

Alcohol, like all narcotics, produces a numbness. This numbness first develops n the high nerve centers and causes one o have a sense of well-being which has o foundation in fact. He increases his ctivity and rushes about his work. If he s at a party he is likely to talk rapidly nd without ceasing. If he is playing a ame he takes greater chances and apparntly manifests real daring. If he had een weary he loses all signs of weariness nd undertakes greater tasks. These and nany similar results caused people long go to look upon alcohol as a stimulant nd source of energy. Modern scientific iscoveries reveal our ancient error. They show that alcohol, even in small mounts, releases controls and restraints vhich ordinarily would prevent a person rom overtaxing his system and doing hings contrary to the best customs of ociety. The process has been compared o the releasing of the automobile brakes s the car was going down-hill. The ontrol is removed. No new fuel has een introduced. No additional power as been tapped. Simply the control has een removed and the machine runs away vith itself.

This condition is not usually considered intoxication. And, by the way, intoxication is merely poisoning. That is its only meaning. We have come to think of intoxication as produced only by alcohol. Strictly speaking, the term would be "alcoholic intoxication." One who is intoxicated to this degree is in the early stages of poisoning, and should be so regarded.

If you have ever been at a party where some of the guests were drinking a mild alcoholic beverage you will recall the antics of the drinkers. They were probably funny, did much "wise cracking," and appeared the life of the party. Before the evening was over, however, they were doing things which disgusted everybody. This was the extension of the numbness to more nerve centers, which revealed the progress of the alcoholic poisoning.

2. *Produces Awkwardness*

The next stage in alcoholic poisoning, popularly known as intoxication, is a progressive awkwardness. One's senses lose their keenness. He does not see so well as he did. His bearing is affected. His touch is uncertain. The keys on the typewriter have a very vexing way of producing the wrong letter. The driver of the other automobile is careless indeed and wants his half of the road in the middle. So it seems to the fellow who is in the second stage of intoxication. His own dexterity is gone, but he feels that the other fellow is doing the wrong thing, and he rejoices in his own superb ability. His emotions are likely to express themselves vehemently; for all mental and moral controls have been lost through the spreading numbness which has involved more nerve centers. Yet he is not considered drunk, in the popular sense of the word, and is allowed privileges which frequently lead to sorrow and serious injury to himself and others.

3. *Induces Stupor*

The numbness produced by alcohol increases as the drinking continues and the drinker enters the third and final stage of alcoholic poisoning—that stage which is called drunkenness. His muscles will no longer yield to the direction of his nerve centers, and he staggers. His walking becomes more difficult, until finally he gives up and falls anywhere he happens to be. The stupor is complete. No sense of right and wrong. No appreciation of any values; no judgment and self-criticism; no control of body remains. If no one comes to his aid he will lie in his filth until the effects of the alcohol have been removed by oxidation.

4. *Invites Disease*

The process sketched above makes a demand which leaves its trace upon any system. It puts upon the vital organs a load much beyond normal and thus weakens them. If exposed to any disease, he is more likely to catch it and less able to combat germs which enter the body. For a long time certain mental disorders have been traced to excessive use of alcohol. Delirium tremens has been the sad fate of many a fellow who started with a mild, social drink. It has been more recently learned that other disorders in the stomach and intestines, in the liver, the kidneys and the heart are all traceable to the effects of alcohol. Only the heavy drinker falls victim of delirium tremens, but the moderate drinker who never reaches the third stage of alcoholic intoxication may suffer many things for the privilege of his drink. Thus the person who resolves to drink moderately—and keeps his resolution—invites disease and premature death to enter and make themselves at home.

There is still another group of diseases associated with drink, namely, the venereal. This may be due to the lack of resistance to disease on the part of the drinker. But one cannot escape the fact that a person in the early stages of intoxication, when restraints are thrown away, is more likely to indulge in vices which spread such diseases.

In speaking of disease one must not overlook the fact that alcohol is a habit-forming drug. Small amounts cease to satisfy and a diseased system calls for more, and the more it takes in the more it craves. This is really a diseased state, and for its treatment in the old days many hospitals were established throughout the land.

The action of illegal liquor on the individual differs not a whit from that of legal liquor.

II. Effects on Society

1. *Injures the Family*

The family is the basic unit of society. As it prospers, society prospers. As it fails, society fails. Alcohol strikes at the very foundation of family life. It collects from children and children's children the price of the parents' indulgence. Many studies have been made of the effects of alcoholism on offspring. Much has been learned, but much remains to be discovered. Many striking cases of serious injury to children by the moderate and heavy drinking of parents are on record. While there must be further investigation before one can speak with scientific accuracy, enough is already known to lead any couple who desire to give their children healthy bodies to leave all alcoholic beverages alone.

The second way in which alcohol strikes family life is misuse of income. The father who cashed his check at the saloon in the old days, and after evening the score with the bartender and treating his friends did not have enough of his wages left to pay rent and provide food for the next week, was robbing himself, his wife, and his children. This lack of proper housing, adequate clothing and wholesome food made the entire family susceptible to any disease that came along. The large number of cases of

tuberculosis among drinkers and their families can no doubt be traced to this very fact. The poor addict knew it, but so strong was his appetite he would sacrifice all for drink.

There is a third way in which alcohol harms the family. It destroys the home atmosphere, which should be characterized by peace. The parents love and understand each other and gladly sacrifice for the children. The children are getting their life-patterns from mother and father. Their attitudes toward right and wrong, justice, service, fellowship, family, and citizenship, are being shaped by the things which daily happen in the home.

Introduce into this scene a moderate drinker. He does not understand that alcoholic poison has set in. The removal of restraints gives him a sense of well-being and efficiency; but he has neither. He makes his wife's life a burden. His children not only suffer from his ugly spirit, but they get wrong impressions of family life. This is the price society pays for the moderate drinking of the man who never goes beyond the first stage. But few remain in that stage. They go on to the second and third stages, dragging family along with them to despair and poverty.

2. *Robs Society of Effective Members*

Every person should be a producer and consumer. He works to prepare for the use of others items of real value, and in turn spends his wages for other items which will sustain himself and family in health and well-being. If his money goes for liquor it cannot go for shoes, beefsteak, and rent. Liquor detracts from his welfare; but clothes, food, and shelter meet the basic needs of his family. Liquor thus diverts from wholesome channels the earnings of the drinker. But it does not stop there. It sends back to his job the next day a man whose skill has been reduced by alcoholic poisoning. He does not realize it. He may even feel himself more efficient. His loss of dexterity reduces his production and if indulgences are multiplied he may lose his job. If he cannot secure another he becomes a consumer only and must depend upon the production of others, his own family or the community to provide for his needs. Such a man is pitied by all and is usually cared for by society. But the man who never goes that far, and works more or less indifferently, jumping from job to job, is the man who is the greatest drain on the economic system of the community and state. Liquor deceives him and his employers and collects from them and from society at large.

3. *Makes a Man a Menace*

Our age is a machine age. There are machines in our homes and everywhere else. The machine that threatens the safety of everybody is the automobile. With more than twenty-six and a half million cars on the highways of the United States the chances of accidents are enormous. Since the power and the speed of the new cars have been greatly increased it is all the more necessary for drivers to be in perfect control of their senses at all times. Alcohol deadens the senses and at the same time produces a feeling of well-being and efficiency. Two glasses of beer will make a man a menace on any highway.

The serious part is that he is sure of himself and has no fear. In the old days a drunk could crawl on his faithful old horse, and his horse, being sober, would take him home safely. Not so an automobile. It is always as drunk as the driver. When the driver is in the third stage of intoxication his condition is obvious to all and he can be dealt with accordingly. But when the driver is in the first or second stage of alcoholic poisoning his condition is not clear to himself or to anyone else. Thus the moderate drinker becomes the greatest menace on the road.

The same is true of the moderate drinker in the factory, on the railroad, or in any other place where machines are being operated. This was discovered by the railroads years ago and they put into effect a rule which deprived railroad men of strong drink. Violation of rule "G" meant discharge. But the engineer has rails for his machine, signals for his guidance and automatic controls to stop his train when he runs by a signal. The driver of an automobile has no such safeguards. If rule "G" was and is good for the railroads, the Eighteenth Amendment rigidly enforced and faithfully observed would be a boon to the nation.

4. *Leads to Crime*

Alcohol removes restraints and releases emotions that lead to violence. The old Saturday night crowds were usually treated to a first-class fight, ending in sometimes stabbing, or even death. A man "in liquor" often "picked a scrap" with another man, who was also under the influence of alcohol. "Drunk and disorderly" was the charge made against many. But alcohol in considerable quantities often carried its devotees much farther than disorder. Crazed by drink and fired by released passions, men committed crimes of violence which never entered their consciousness during sober moments. In *The Value of Law Observance,* published in 1930 by the Department of Justice, we find these words: "It is stated by students of criminology that alcoholism is responsible for eighty per cent. of the antisocial propensities that make necessary jails and correctional institutions."

These are some—not all—of the things that alcohol does to people and society. From your observation and study you may add to the list. But remember, and help others to remember, that alcohol will not do the above unless used as a beverage by human beings. Remember, further, that it acts in the same way, whether legal or illegal.

TEACHERS' HELPS

In the Men's Class

Harold L. Hanson, Claremont, N. H.

At the time of writing these notes the fate of the Eighteenth Amendment is still uncertain. We are in a period of great confusion in regard to the liquor problem. This lesson is especially timely. Whatever legislation is adopted by the federal, state, or local governments, certain facts about the effects of alcoholic drinks remain unalterable.

Three passages from the Bible have been selected for the lesson text. The first, from Proverbs, is undoubtedly the most vivid picture in literature of the ruin wrought by intoxicating liquor: "But in the end it bites like a snake, and stings like an adder" (Moffatt). In the second passage Samaria, the capital of the Northern Kingdom of Israel, is likened to a drunkard decking himself with fading garlands. Daniel portrays an impious carousal in which Belshazzar learns of his own destruction and the division of his kingdom.

Alcoholic Drinks Destroy the Body

Prof. Irving Fisher declares, "The fundamental truth is the psychological fact that alcohol is a narcotic poison. A poison has no place in the human insides. Why not legalize the opium traffic? Why not complain of the Harrison Act, which prohibits that traffic?" Alcoholic drink is a habit-forming depressant, and not a stimulant. Dr. J. H. Kellogg, of the Battle Creek Sanitarium, says: "Alcohol never, under any condition, increases the vital energy of the body, but on the contrary, decreases it in a marked and uniform manner through its poisonous influence upon the living cells." Dr. Howard Kelly, of Johns Hopkins University, says: "There is no disease in the world for which alcohol is a cure. It does undeniably cause thousands of cases of diseases." Those who advocate prohibition are called old fogies, but their position is backed by both the Bible and the latest science.

Alcoholic Drinks Ruin the Mind

It was once supposed that the use of intoxicants stimulated brilliance and keenness of mental action. A century ago surgeons took a drink before performing a serious operation to steady their nerves. So did the orator before making a speech, and even the preacher before delivering his sermon. No intelligent man today seeks the assistance of an intoxicant in high-grade mental work.

Alcohol befuddles the mind and beclouds the judgment. Under the influence of alcohol the mouth utters foolish and perverse things. Tests have proved that workmen who habitually use intoxicating liquor do less and poorer work than that performed by sober workers.

ALCOHOLIC DRINKS PERVERT THE SOUL

Liquor arouses the beast in man. It stimulates sensuality rather than spirituality. It destroys reverence. In the midst of a great banquet Belshazzar, inflamed with wine, ordered the sacred vessels removed from the Temple at Jerusalem to be brought in, and from these vessels dedicated to the service of Jehovah, the king and his guests guzzled wine and praised their gods. During the progress of the drunken carousal Belshazzar saw the handwriting on the wall and learned of his own speedy destruction and the division of his kingdom. Intoxicants let loose the unholy things.

ALCOHOLIC DRINKS INJURE SOCIETY

Revenue derived from the sale or manufacture of alcoholic drinks is more than offset by the increased cost in social destruction. Alcohol impoverishes and disrupts homes. It fills almshouses, hospitals, and jails. It corrupts politics. It endangers life. Intoxicating liquor is not an economic asset, but a liability. George D. Dayton, a prominent business man of Minneapolis, says: "We hear of the number of men that could be employed in the manufacture of beer; but how insignificant that number would be compared with the number who are employed caring for our cows and handling the output of our dairies. From the standpoint of food and health, how infinitely superior to beer are milk and dairy products." At least two questions should be thoroughly discussed in the class. The first is the question of liquor legislation. Consider your local situation. Let us remember that even if the Eighteenth Amendment is repealed, it is possible to have state prohibition or local no-license. The second question for discussion should be that of temperance education. When the Eighteenth Amendment became a part of the Constitution many Christian people thought that the drink evil was destroyed. The subject was dropped by pulpit and pew. Temperance instruction largely ceased in the public school and the church school. A generation of young people has grown up who are ignorant of the evils of the saloon. It is evident that a new campaign of temperance education must be launched. How may the class help?

Before My Class of Women

Gertrude L. Carstens

1. Can the set-back which the temperance movement has received during the last year be in part attributed to the fact that women have forgotten how terribly woman always suffers from the drink curse? And her children?

2. Certain it is that of late the fight against drink has sadly lacked women leaders. Great leaders, like Frances Willard. One should not be unfair, but it seems that the leadership, and the enthusiasm, have all been on the other side (Mrs. Sabin, Mrs. Dougherty). Women must never forget that this fight against booze is preeminently theirs.

3. Of course temperance education must be everlastingly promoted, in the church school and everywhere else; but besides this, drink must not be allowed to put on the garments of respectability. A dozen years or so ago people were very generally beginning to look upon the beverage use of alcohol as an evil habit; even a dirty habit; something to be indulged in on the sly. It is still all that, if only women—arbitrators of custom and good form—will be brave and do their duty.

4. The wets boast of the venerableness of the use of strong drink: back in Bible times—but the Bible purports to be, among other things, an exposé of the sinful doings of men; back in classic antiquity—but any reader of its literatures knows what havoc strong drink wrought even then. Because it is such an old evil, should it therefore be tolerated? We are smashing and discarding lots of old things and habits and beliefs, why not this, especially this?

5. If I had a husband and children I should explain to them, over and over again, bringing forward the abundant scientific proofs, that alcoholic beverages are narcotic poisons; to be dealt with as such; those strongly addicted to them to be treated as drug fiends.

6. The Christian woman's heart usually instinctively goes out to the poor, the abnormally weak in body or mind, those in unfortunate circumstances. And they, notice, are the very classes that suffer most and always from the drink evil. We may not be insensible to the welfare of "the idle rich" and other selfish strata of society; but our responsibility for them is not so great. I think that this is Jesus' teaching.

7. The strongly selfish vices are the hardest to contend with. People will hold on to their "rights" to satisfy a sensual craving, like that for strong drink, with great tenacity. This is one reason why the temperance movement will be a never-ending battle; and why in it we shall always be dependent upon our spiritual backing, the strength of Christ.

Crannellograms

Philip W. Crannell, D. D.

1. Alcohol does not make every human passion, but it wakes, warms, or lets them loose. 2. Every auto and locomotive make every old argument against liquor tenfold stronger. 3. Alcoholic eyes are red and bleary; worse, they are dim. 4. Connoisseur in wine, connoisseur in witlessness. 5. Color, bead, flavor? Camouflage! The snake is below. 6. Ask not how the wine looks now, but how your nose, stomach-coat, brain, record, will look soon. 7. Any alcohol whatever is a needle or crowbar in a watch. 8. An ounce of alcohol too often means a ton of death. 9. The alcoholic (and the wet) neither sees straight, talks straight, acts straight, nor is straight. 10. Every tipster should see a talkie of himself. 11. The things the alcoholic does are as weird as what he says—and deadlier. 12. Any alcohol drinker is an alcoholic. Smell him! 13. You can't reason with a drinker or a wet. "Never touched me!" 14. Countless enemies assail an alcoholic; the worst is himself. 15. No woman too beautiful, no genius too brilliant, for drink to drown. 16. The alcoholic lies down in the sea, sleeps on a mast, naps on a railroad track, and like Belshazzar, dances on a volcano. 17. The wet respects nothing and nobody, least of all, himself.

The Lesson Lived

Susanna G. Fisher

WHAT THE SALVATION ARMY KNOWS

Who hath woe? . . They that tarry long at the wine (Prov. 23:29, 30).

"Enemies of the Volstead Act waste their time when they try to tell organizations like the Salvation Army that national prohibition will not work, or that it is impractical and more vicious in its application than the effect of unbridled public drinking. As a matter of fact, vast changes have come about since prohibition, and to undo them would be to strike at every fireside and every industry in this country. If prohibition has lifted up a new element of rum-drinkers who can afford to pay bootleggers' prices for immature or poisonous liquor, then indeed it is but a passing condition that must soon disappear.

"Why try to tell the Salvation Army that the park benches are crowded with drunken men as they were before prohibition, when we used to gather them in on Thanksgiving Day, for example, and fight to salvage them? They are gone. The benches still remain, but the occupants are not drunk any more, but are climbing upward to better things, while the public rushes by all unheeding. Why try to tell us that working men spend their wages before their families can get the money for food, and that men beat their wives and children as in the old days? It simply is not the case.

"Probably many billions of dollars are at stake in the present fight to bring back light wines and beer. If the liquor were to be given away free, instead of sold for a profit, the backers of the movement to modify or repeal the Volstead Act would disappear overnight. That shows clearly why this fight is on now. Prohibition is a success, and because of that fact the fight is on to upset it. Enforcement hurts somebody's financial interests. It always does."—*Evangeline Booth, in the "New York Christian Advocate"* (*condensed*).

Lesson XIII. March 26. JESUS OUR EXAMPLE IN SERVICE

General Theme: REVIEW

Prepared by Mitchell Bronk, D. D.

Devotional Reading for the Opening Service: Isaiah 42: 1-7

KEY VERSE: Jesus of Nazareth . . . went about doing good.—Acts 10: 38

1 Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.
2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.
3 A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.
4 He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.
5 Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:
6 I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;
7 To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

A Bible Message for Every Day

Monday. John's Testimony of Jesus. John 1: 25-36. It is a Christ who stands among them that we, like John the Baptist, proclaim to men. Now, however, the blame is mostly theirs if they know him not.

Tuesday. Jesus Preaching. Luke 4: 14-42. If that was preaching, why cannot any one of us be a preacher?

Wednesday. God's Regard for the Body. Matt. 6: 25-34. That Jesus tells us not to be anxious for the body does not imply depreciation—on the contrary its preciousness in God's sight—that he cherishes it even more than his beautiful flowers.

Thursday. These Bible "Ifs" are of solemn and fearful import—but not when accepted with cheerful compliance: "If we confess" (ver. 9).

Friday. The Promise of Enduement. Acts 1: 1-8. The "power," notice, is not for our spiritual exhilaration—but that we may go forth and witness for Christ.

Saturday. Christ the Power of God. John 5: 15-23. Power through love—the Son from the Father. Is not that the way we are to acquire power from on high, the power of Christ?

Sunday. Jesus the Righteous Servant. Isa. 42: 1-7. When Jesus mused upon these words—as well he may have done—how precious to him must have been those words, "will hold thy hand and will keep thee" (ver. 6).

The Lessons Before Us

I. John Prepares the Way for Jesus

Mark's Gospel. Intended for Gentiles. Analysis. The gospel that Jesus was. Meaning of gospel. The forerunner. What John preached. The baptism dedication. The dovelike semblance.

II. Jesus Begins His Work

Galilee. The lake of the Gospels. The temptation. The beginning of the Galilean ministry. Repent, believe. The calling of the first disciples. Degrees of discipleship. Peter, James, and John. A testing. Fishers of men.

III. Jesus at Work

Jesus meeting human needs. Capernaum. The synagogue. Teacher, healer, and Jesus in his private devotions. The Great Physician. His healing secondary. Jesus and the demoniac. Peter's wife's mother. The home in Capernaum.

IV. Jesus Forgives Sin

Jesus' power over sin. First things first. A curious crowd. Certain earnest seekers. The man on the pallet. The forgiven sin. The problem of forgiveness. The convincing cure. Son of man.

V. Jesus and the Sabbath

The Lord's Day. Jesus not a Sabbath-breaker. The problem of keeping Sunday. The value and abuse of forms. New forms for new feelings. The Pharisees' attitude toward the Sabbath. Jesus' use of the Sabbath. The Sabbath in modern life.

VI. Jesus Chooses the Twelve

Discipleship and its meaning. Cures and crowds. Galilean popularity. The desperation of disease. The testimony of demons. The appointment of the Twelve. The meaning of "apostle." The lists of the Twelve. Varying degrees of discipleship. Jesus' need of the Twelve.

VII. Jesus Teaching by Parables—Four Kinds of Hearers

Fruitful Christian living. The parable. The parable as used by Jesus. The parable of the Sower. Indifference. The supervision. Thorny-ground hearers. Good ground and rich harvest. The Father's message to Jesus in the picture of the plodding farmer.

VIII. Jesus Teaching by Parables—the Growth of the Kingdom

The spread of Christianity. The beauty of the parables. The responsibility of hearing. Where the lamp should stand. The Christian as a light-giver. The measure of meting. The parable of the Fruit-bearing Earth. The kingdom's law of growth. The parable of the Mustard-seed. The significance of small beginnings.

IX. Jesus Shows His Power

The power of Jesus in the world today. The Wonder-worker. The value of the miracle. Master of the storm. Lake Galilee storms. The Master undisturbed. Calming a brainstorm. Why into swine? Where we are to work for Christ.

X. Jesus Giving Life and Health

Christianity and human suffering. Need everywhere. Ruler of the synagogue. The appeal of an anxious father. The ruler's faith. The interruption. In a home of death and life. The privacy of the miracle. "Maiden, arise!"

XI. Jesus Ministering to the Multitude

His ministry to human need. The fame of Jesus in Galilee. "Worked to death." The compassion of Jesus. Vacations. The exigency of the Twelve. A challenge and a test. "Give ye them to eat." The miracle meal. God's use of man's little.

XII. The Effects of Alcoholic Drinks (Temperance Lesson)

The curse of intemperance. Alcohol a habit-forming drug. The effects of alcohol on the individual. Its deadening effects. What is intoxication? Stupor. Invites disease. Social effects of alcohol. In the family. Robs society of many effective members. Makes a man a menace. Leads to crime.

Crannellograms

Philip W. Crannell, D. D.

1. John prepares Jesus' way by witnessing *for* him, *of* him, *to* him. So we. 2. Jesus begins his work by battling and beating the Evil One, preaching the kingdom, enlisting men. 3. He who fights the devil must fight delusion, doubt, demons, disease; and ceaselessly. 4. Only our God can forgive our human sin. We know Jesus is God because he does. 5. The Sabbath was made for man—to use for God's greater glory, man's greater growth, his brother's help; let Jesus lord his day! 6. Christ used the material on hand, the best he had; and *made the most of it!* 7. The best seed is helpless in bad soil; the best soil receives, retains, obeys, preserves, produces. 8. The kingdom grows because God works with and in it. 9. Jesus masters nature, spirits, man; but man

ust let him. 10. "Too late to call the octor after death!" So with the body; hrist gives dead spirits breath. 11. The an endowed with potent power to bless ust find his rest in further helpfulness. 2. The demon rum assumes a varied guise, but always looks the same in reason's eyes. 13. Jesus "made good" by always doing it. 14. Jesus forgives by virtue of God's love, his blood, our penitence. 15. Jesus is the power of God and the God of power.

TEACHERS' HELPS

In the Men's Class

Harold L. Hanson, Claremont, N. H.

As the Old Testament background for e lessons of the first quarter of 1933 e "servant" passage in Isaiah 42 has en selected. The so-called "servant" ssages are: Isaiah 40:1-7; 49:1-6;):4-9; 52:13-53:12. They are para-aphs of rare poetic beauty and repre-nt the high water mark of prophecy. hovah's purposes are to be realized rough a suffering servant. He is to a character of matchless strength and eekness. It makes little difference hether the writer of these passages had sus of Nazareth in mind or not; Jesus rfectly fulfilled them. Isaiah's portrait the "servant" and Mark's picture of sus the Helper of mankind harmonize. The Old is in the New fulfilled."

Mark the Evangelist

With the exception of last Sunday's sson, "The Effect of Alcoholic Drinks," e lessons of the quarter are concerned th the Galilean ministry of Jesus as corded in Mark. Mark was the son a woman named Mary. Her home as one of the centres of the first Chris-ns in Jerusalem. To that home came ter after his escape from prison (Acts). Mark is known to have been the nterpreter" of Peter. His Gospel ars evidence of the influence of Peter. ark was a cousin of Barnabas. While cking heroic qualities (Acts 15:36-40), continued in faithful service to the d. Barnabas' confidence in Mark ems to have been justified. The second spel is the oldest of the four. Mat-ew and Luke relied more or less upon ark. The style of Mark is concise and cturesque. Its keyword is "straight-y."

John the Baptist

The review would not be adequate thout mention of John the Baptist essons I and II). There were two tstanding qualities in the character of e Forerunner. The first was humility. e was willing to decrease in order that sus might increase. The second ality was moral courage. He dared denounce Herod for his incestuous rriage with Herodias. We can for-ve his temporary lapse of faith as he nguished in prison (Matt. 11:3). What man! No wonder that Jesus said, mong them that are born of women ere hath not risen a greater than John e Baptist."

Jesus Christ

1. *His supernatural character.* Mark does not formulate a theological statement in regard to the nature of the person of Christ. He does, however, attribute to him a power and wisdom that were superhuman. Jesus was the miracle worker. He performed many miracles of healing. He restored to sanity the Gerasene demoniac. He remedied the long-standing malady of the woman who touched the hem of his garment. He raised the daughter of Jairus. His supernatural power gave him mastery over inanimate nature as well as over the bodies and minds of people. He multiplied loaves and fishes and stilled the stormy sea. His wisdom was divine. No man ever spake as he spake (Lesson VII). Christ claimed authority to forgive sin (Lesson IV). He was Lord even of the Sabbath (Lesson V). Mark's portrayal of him forbids our placing him in the category of mere man.

2. *His humanity.* Among the marks of his humanity were: (1) His naturalness. He was not a paragon. He felt, thought and acted as other men did. He ate, slept and became wearied like his disciples. He shared intensely in the life of his fellows.

3. *His sympathy.* His compassion was boundless. He was sensitive to suffering and misery. He healed diseases, not so much to produce proof of his supernatural power as to relieve distress (Lesson X). He taught the ignorant multitudes in simple and pictorial language in order that spiritual truth might be made plain to them (Lessons VII and VIII).

4. *Respect for personality.* No one was so lowly or debased as to be beneath his tender consideration (Mark 5:1-13).

5. *His love of companionship.* Jesus was not an ascetic. He did not keep aloof from others, like John the Baptist. He mingled freely with people. He chose twelve men to be his helpers (Lesson VI). He lived with them in closest intimacy. He built his house by the side of the road and became a friend of man.

The Galilean ministry of our Lord, especially as portrayed by Mark, will always fascinate us. We see him traveling the roads of Galilee, now pausing to heal a leper, now lifting to his feet a paralytic, now restoring sight to the eyes of the blind, now stopping to teach the words of eternal life. We see the eager, hungry and yearning multitudes seeking him even in retirement. There is nothing like it in all history!

For Discussion

1. The characteristics of Mark and his Gospel.
2. The qualities in the character of John the Baptist needed today.
3. The deeds and sayings of Christ which reveal him as the Son of God.
4. The marks of his humanity.
5. Our social responsibility.

Before My Class of Women

Elizabeth K. Holt

Let us consider three elements contributory to Mark's conviction that Jesus was the Christ, the Son of God.

1. The testimony of others about Jesus. (1) That of John the Baptist, his forerunner and an accepted prophet. (2) That of the Spirit and the voice from heaven.

2. The witness of Jesus' deeds of power. What a bulk of his time and vitality, according to the Gospel writers, was given to such activities! Far more than to his recorded words. We may subdivide here, for review purposes: (1) His power over human ills. Here we have the stories of his ministry in healing the sick, casting out demons, raising the dead to life. And all these physical ministries were accompanied by peace to the mind and comfort to the heart. (2) His power over the natural world. Serenity, strength, commanding personality, in its effect upon those about him, illustrated by his quieting of the boisterous sea. (3) But above all we must note his power over sin. Instances where he brought forgiveness before physical healing.

3. The authority of Jesus' teaching. "Not as the scribes." His authority was centered in himself and God. And Mark caught the tremendous significance of this in its identification of the one with the other. As he had in the matter of the forgiveness of sin, e. g., his attitude toward fasting and the Sabbath. Here he was going to the heart of the matter; looking "within." Concerned with the real attitude of the soul; enjoining integrity of character and sincerity in religious profession. He gives his disciples a vision of the growth and future accomplishments of his kingdom. He taught and trained future leaders of his cause.

The headings in these chapters of Mark that Mrs. Montgomery gives in her *Centenary Translation of the New Testament* are suggestive for a review: "John Announces Jesus"; "A Twilight Ministry"; "Jesus Feels the Compulsion of His Task"; "Himself Bare Our Infirmities"; "Through the Fields on the Sabbath"; "Who Are the Near Relatives of Christ?"; "The Responsibility of What We Hear"; "The Parable of Secret Growth"; "Is This Not Jesus, the Carpenter?"; "Bread for All, and to Spare."

A Worship Service Program

Prepared by LOUIS P. JENSEN
Director of Christian Education for Chicago, Ill.

Theme: "The Son of God Goes Forth"

(An appropriate subtheme should be decided for each Sunday and selection of materials made in accordance with the theme for the day's worship service)

ORGAN OR PIANO PRELUDE.

HYMN OF WORSHIP. Suggested: "O Worship the King"; "Praise the Lord, Ye Heavens, Adore Him"; "Come, Thou Almighty King"; "Worship the Lord in the Beauty of Holiness"; "Shepherd of Tender Youth."

PRAYER, for a sense of the presence of God, for forgiveness of our sins, for blessing and guidance.

THE LORD'S PRAYER, in unison.

PRAYER HYMN (quietly, reverently, prayerfully). Suggested: "I Need Thee Every Hour"; "O Master, Let Me Walk with Thee"; "We Bear the Strain of Earthly Care."

SCRIPTURE READING (in unison or responsively). The Scripture Lesson for the day, a psalm, or other passage appropriate to the day's worship.

OFFERING (prayer preceding). Hymn stanza following. Suggested (*tune,* "Hesperus"):

"All things are thine, no gift have we,
Lord of all gifts, to offer thee;
And hence with grateful hearts today,
Thine own before thy feet we lay."

CLASS PERIOD.

CLOSING WORSHIP.

MUSIC, for reassembling of classes (dignified, but not too quiet).

SUPERINTENDENT'S FIVE MINUTES, for brief, stimulating reports, announcements, and, at least on some Sundays, an invitation to make the decision for Christ.

REPORTS OF SECRETARY AND TREASURER.

HYMN OF CONSECRATION. Suggested: "Take My Life and Let It Be"; "I Would Be True"; "O Jesus, I Have Promised"; "O God, Who Workest Hitherto"; "Just as I Am, Thine Own to Be."

PRAYER OF DEDICATION.

WORSHIP IN THE SUNDAY SCHOOL

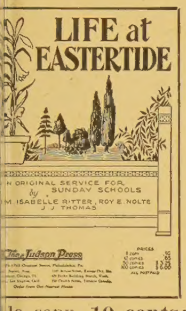
It is not easy to conduct a helpful service of worship in the Sunday school, but it is important, fully as important as instruction, and the superintendent is the one mainly responsible for it. If he, with the help of the pastor, will plan as carefully to lead in worship as the teachers study and plan to teach, he will render a good service to the entire school.

When little or no time and care are given to the preparation of a service of worship, the result is disorder, confusion, and general lack of interest on the part of the pupils, and a sense of weakness and shame on the part of the leaders.

When the service of worship is brief, not over fifteen minutes, and well adapted to those who are most difficult to control; when every part of the room is provided with helpers to keep order and to secure united attention, it becomes a joy and satisfaction to the leaders, and an inspiration and help to the pupils.

UPPLIES FOR EASTER

Services and Entertainments



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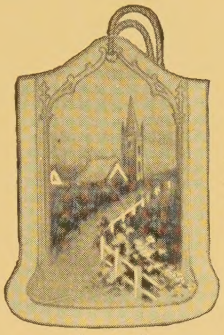

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No. 1158. Just the thing to distribute to the scholars of the Beginners, Primary, and Junior Departments. The design is most appropriate. Printed in bright colors with a Bible verse on the back. Size, 2 x 2¾ inches. **$1.00** a hundred. (81)

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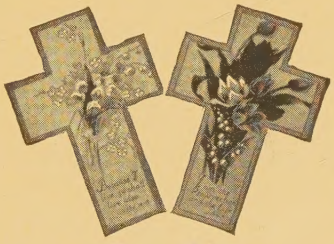

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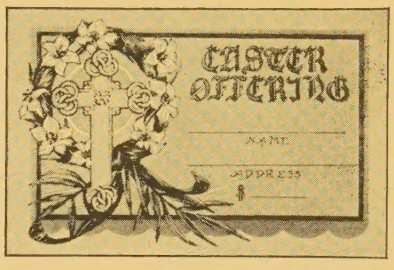

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Specimen of Type

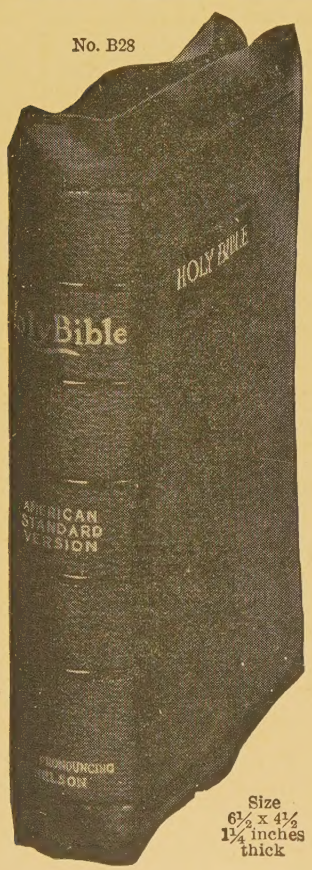
dren of Is'rā-ēl, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? 14 And God said unto Mō'sēs, [1]I AM THAT I AM: and he said, Thus

[1] Or, *I AM, BECAUSE I AM* Or, *I AM WHO AM* Or, *I WILL BE THAT I WILL BE*

shall ask or her neighbor, her that sojourneth in her jewels of silver, and jewels and raiment: and ye shall p upon your sons, and upo daughters; and ye shall the Ē-gўp'tiăns.

4 And Mō'sēs answer said, But, behold, they

[2] Heb. *Ehyeh*. From the same root a



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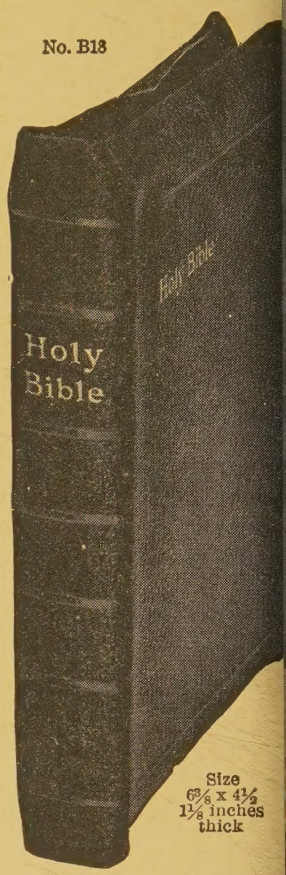

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Specimen of Type

Jesus feeds five thousand: he walks on the sea. ST. J

CHAPTER 6

1 *Jesus feeds five thousand:* 19 *he walks on the sea to his disciples.* 22 *The people flock to him;* 32 *he declares himself the bread of life.* 66 *Many disciples forsake him;* 68 *but Peter confesses him.*

AFTER these things Jē'sus went over the sea of Gāl'ĭ-lee, which is *the sea* of Tĭ-bē'rĭ-as.
2 And a great multitude followed

14 Then those men, wh had seen the miracle tha did, said, This is of a tr prophet that should come world.

15 ¶ When Jē'sus theref ceived that they would c take him by force, to mal king, he departed again mountain himself alone.

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